



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

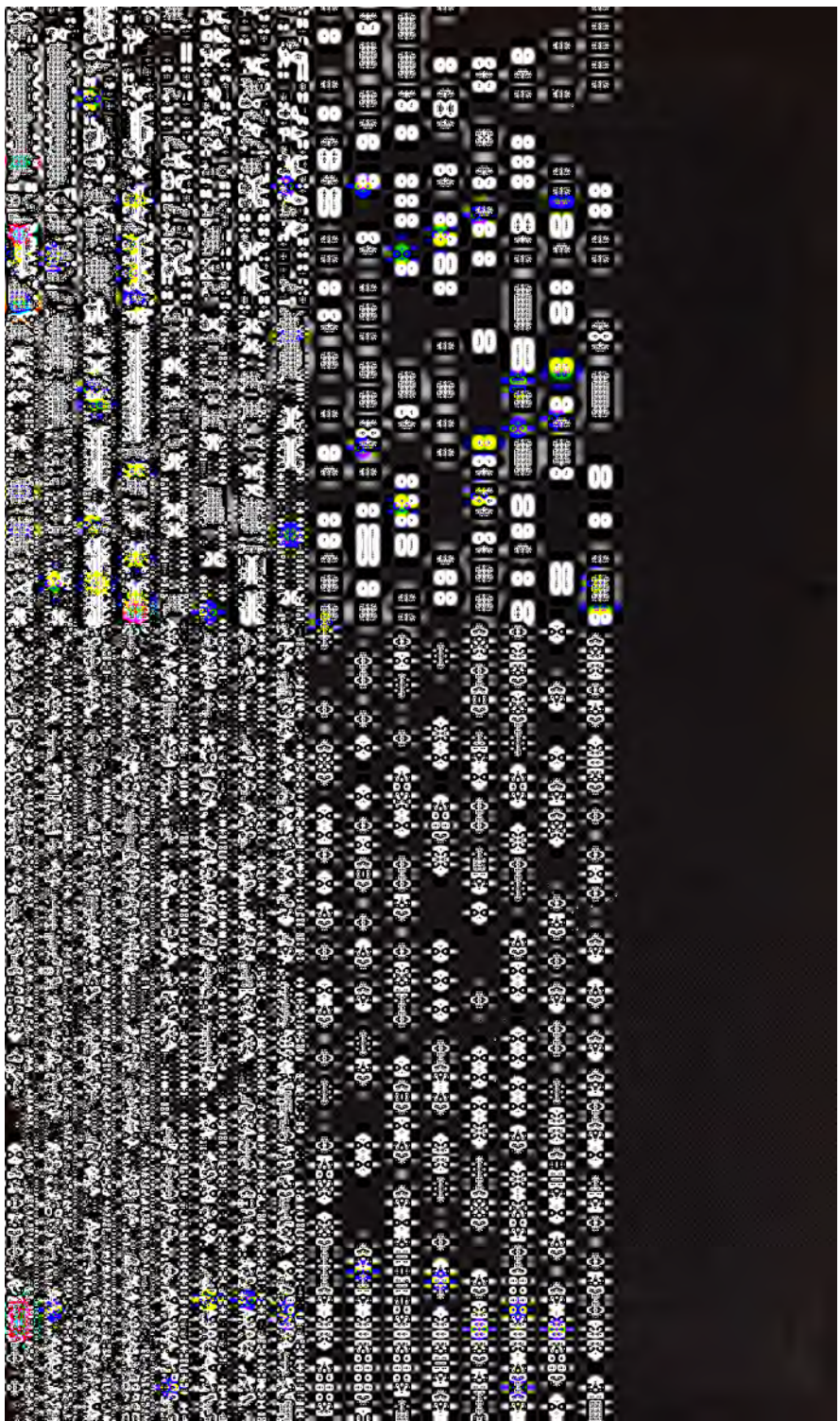
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

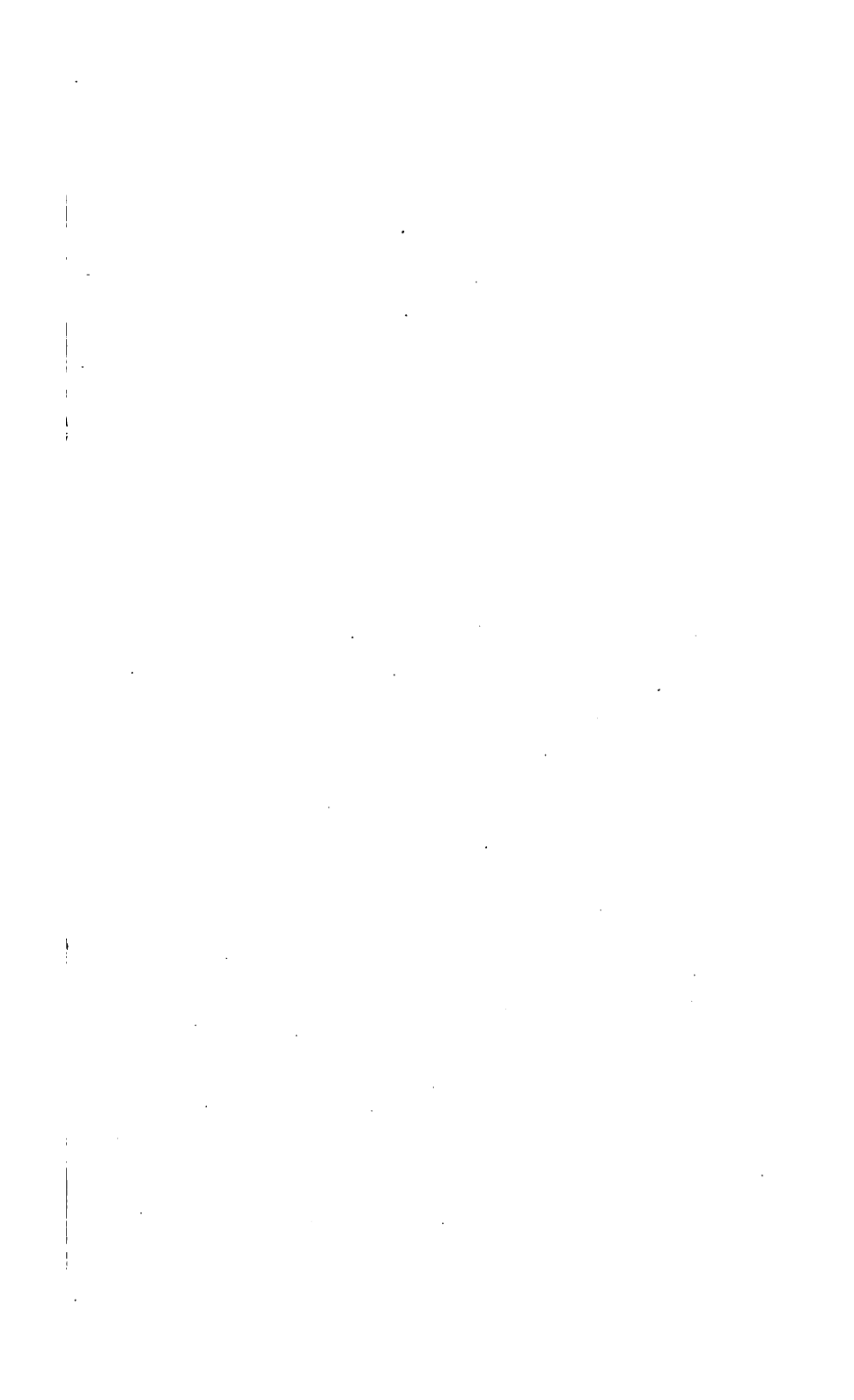
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



38.

359.





38.

359.



Also by the Same Author;

ON

THE NATURE

OF

DIVINE AGENCY,

In Reference to the Inspiration of the Scriptures; the Mission of Christ; the Formation of Christian Virtues; and its Practical Bearings.

YOUNG MEN;

OR,

AN APPEAL

TO

THE SEVERAL CLASSES OF SOCIETY
IN THEIR BEHALF.

“ Hæc dignitas, hæ vires, magno semper lectorum *juvenum*
globo circumdari, *in pace decus, in bello præsidium.*”

TACITUS DE GERMAN.

BY THE

REV. STEPHEN DAVIES, B.C.L.

OF QUEEN'S COLLEGE, CAMBRIDGE; AND CURATE OF BOW
BRICKHILL, BUCKS.

LONDON:

J. HATCHARD AND SON, 187, PICCADILLY;

AND L. AND G. SEELEY, 169, FLEET STREET.

1838.

359.



LONDON :
PRINTED BY IBOTSON AND PALMER,
SAVOY STREET.

CONTENTS.

CHAPTER I.

ON THE IMPORTANCE OF THE SUBJECT IN GENERAL.

Page 1—71.

Preliminary remarks—Attention to young men an object of universal solicitude—*Chaldeans—Persians—Grecians*—Everything intended as a stimulus to them—Pythagoras—Herodotus—Thucydides—Pericles—Lycurgus—Process of Education at *Sparta*—The Ephori—Impressed upon all their institutions—Public and private—Timotheus and the Ephori—Solon—Process of education at *Athens*—At *eighteen* admitted among the Ephebi—Oaths required to be taken—Privilege till twenty—The preceding remarks applicable to

young men as well as youth—The Areopagus—
 Illustration of their strictness and wisdom—
 Socrates—The *Romans*—First imitated the
 Spartans—Military age—Training—Romulus—
 Introduction of Grecian literature—Decree of the
 senate—Carneades, Diogenes, Critolaus—Con-
 duct of Cato—Yet attention to young men never
 lost its vigour—Ceremonies at assuming the
 manly gown—Servius—Office of Censors—Tac-
 itus—Ancient Germans—Druids—Age of chi-
 valry—North American Indians—Reflections on
 the examples cited—Consequences—Bowdler—
Present state of society—Illustrations—*Increase*
of crime—Commission for the trial of the rioters
 in Berks—New poor law—Edinburgh Review—
 Aylesbury calendar—Bedford gaol—Criminal
 tables—Criminal law commissioners' report—
 Some of its causes—Universal bias to evil—Want
 of early education—Importance of moral principle
 —Mills at Lanark—Thomas Bates—his letter—
 Warwickshire sessions—Gaol at Preston—De-
 grees of instruction, as exhibited by the criminal
 tables of last year—*Theatrical amusements*—
 Gaming—Want of prison discipline—Commis-
 sioners on Criminal Law—Mr. Crawford—Dr.
 Greville—Rev. Mr. Ruell's report—Finding em-
 ployment—Conduct towards those reclaimed—
The present period eventful—Our *relative position*
as a nation—*Prospects*—The *agents*—*Conclusions*.

CHAPTER II.

ON THE PARTICULAR CLAIMS OF YOUNG MEN.

Page 72—118.

Their *relative position* in society—A connecting link an object of solicitude to the philanthropist—Their influence — Joseph—Plato—Alexander—Hippias and Hipparchus—Alfred—Virgil—Tasso—Pope — Lavater — Raphael — Burke — John Howard—Swartz — Buchanan — This influence not restricted to a few—Scene at Smithfield—Jesse and David—Inferences.

The difficulties incidental to that position—Inexperienced—Self-confidence—Inconsideration—Their responsibility—Sir Walter Scott—Temptations—Improper companions — Locke—Bolton—Desecration of the Lord's day—Mr. Mark More—Habits of Intoxication—Rail-roads—Theatrical exhibitions—Propensity to keep up appearances—Gaming—Extent—Awful instance of—Blackstone—Sexual intercourse — Efforts to decoy them from the paths of religion and virtue—Cowper—Infidelity—Ridicule—Often neglected by their parents—*Their immortal interests are all at stake* — Mortality — Conclusion — Tacitus—Cicero, &c.

CHAPTER III.

ON THE DUTIES OF THE RESPECTIVE CLASSES IN
SOCIETY, IN REFERENCE TO THEM.

Page 119—238.

The Duties of Christians generally.

The scriptures are their guide—Manner in which they instruct—Joseph—Obadiah—Their conduct approved — Adopted — Imitate their heavenly Father and their divine Master—Possess a public spirit—Means to be used by them—To place the word of God in the hands of young men—Also able and suitable books—Colonel Gardiner—Kirke White—Efforts to be accompanied with prayer—Personal inquiry of each—Lavalette—Christians well qualified—Importance of the object—Doubts—Obligations—Christian benevolence—Death of infidels and Christians contrasted—Special duties—The female sex.

Ministers.

Design and extent of their commission—Success chiefly among the young—Should imitate the sacred writers—Value of young men—Attention to them should be prominent—They are best qualified—Should gain their esteem and confidence—Mechanics' Institutes—Should form and

cherish young men's associations—Imperative at the present time—Should communicate with each other—Intention of religious instruction—Supply with suitable works—Distribute them into classes—Principal difficulty.

Parents.

Often a tender subject—Instructive—Important—Baxter—They are trustees—Family worship—Duties—First effort—Dwight—Mode of instructing—Early influence—Eli—Example—Parents too often negligent—Should take nothing for granted—To consider their pecuniary resources—Abilities—Inclinations—The character of those under whom they place them—Particular duties—Might form associations in their own circles.

Employers.

Step into the place of parents—Conduct—Should attend to the improvement of their minds—Recreations—Authority—Roman family symbols—Family worship and religion—Care should extend to all whom they employ—Method to be adopted—Advantages in preventing embezzlement of property, forgeries, &c.—Should require regular attendance at public worship—Payment of wages on Friday—Friendly societies.

The Public at Large.

Queen's proclamation.

The Legislature.

Intention of government—Blackstone—Young men special objects—Should cut off the sources of Juvenile delinquency—Provide for their education—Mechanics' Institutes—Kett—Provide accommodation for the public worship of God—Prevent tippling on Sundays, and the desecration of that day—Bates—Rail-roads.

Magistrates and Municipal Authorities.

Their general character—Consequent influence—Duties.

Members of the Legal Profession.

Their importance—Qualifications—Judges—Influence of the profession.

Members of the Medical Profession.

Their learning—Capabilities great—Demands upon them—The peculiarity of their sphere—Consequent opportunities.

Officers in the Army and Navy.

Their duties not merely Official—Dangers—Xerxes Objects requiring their attention.

Tutors and Preceptors.

Their responsibility—Duties—Improvement that

may be made of the present mode of classical education—Standard of education not to be lowered—Qualifications required in—Plutarch.

Conductors of the Press.

Present state of—Its vast importance—Its legitimate objects and distinct aim.

Nobility and Gentry.

Their powerful influence—Immense responsibility
Lord Chesterfield—Varied means they possess—
Conclusion—Importance of the subject—Peter
the Hermit.

AN APPEAL, &c.

CHAPTER I.

On the Importance of the Inquiry.

DISTINGUISHED as the present age is by those noble and strenuous efforts which have for their immediate object, the honour of God in the extension of the Redeemer's kingdom ; the universal diffusion of knowledge ; the harmony and amelioration of the entire family of man : it adds not a little to its lustre, that public attention has, of late, in the midst of all, been called to the specific consideration

of the claims, which the *middle branch* of that family have upon it : a call that will doubtless be responded to, and which, without fearing to incur the charge of being too sanguine, the writer believes will form an epoch in the career of benevolence.

There may, perhaps, exist a difference of opinion as to the *best means*, as there is upon most other topics, of securing the *end*, yet the claims of young men *is a point* where the Christian, the statesman, the parent, the master, and the lover of his species, with all their shades of difference, may, and happily do, meet. It has been the tacit, if not the avowed, object of all ages and nations, whether civilised or rude.

To expect, indeed, those claims to be based upon the same principles, and to spring from the same motives, in pagan and christian, in civilised and unlettered nations, would be to expect similar effects from dissimilar causes ; and would, moreover, be contrary to obvious matter of

fact. The object proposed by a christian nation differs very materially from that which is proposed by a predatory and warlike tribe. Nevertheless each, though actuated by different motives, have clearly evinced that, in its estimation, young men demand special regard.

Nebuchadnezzar ordered certain youths to be selected from among the captive Jews, "whom they might teach the learning and the tongue of the Chaldeans," that at the end of three years, "they might stand before the king."

The Persians, properly so called, almost constantly employed their youth in hunting, or the exercise of war, in order to train them for the field; and enrolled them at the age of twenty, from which period till their fiftieth year, they could at any time call them out into active service; while those, who were intended to succeed to the crown, were at seven years of age taught the bodily exercises; after which the chief eunuchs, or officers of the palace, instructed them in the first

lessons of morality. At fourteen, they were put under the care of four men eminently distinguished by their prudence and abilities. One of these preceptors taught them the doctrines of the magi, or the science of religion and government; a second accustomed them to speak the truth, and to do justice; a third to subdue their passions by temperance; and the fourth, to acquire courage superior to every sense of fear and danger.

Everything in Greece, too, was intended to act as a stimulus to the naturally ardent minds of their young men. The public games celebrated at Olympia, Delphi, Numæa, and Corinth; the athletic exercises of their gymnasia, and their more intellectual contests in composition, in music, in poetry, and in the fine arts, were designed to feed the emulation kindled in their breasts. Whether, indeed, they were instituted for that express purpose may, possibly, be questioned; one thing is, however, certain, they were powerful means of promoting it.

Pythagoras, the priest of nature, laid the foundation of his future fame, when, at the Olympic games, he obtained in the *eighteenth* year of his age the prize for wrestling.

While Herodotus publicly recited his history, the young Thucydides was affected to tears by the beauty of the narrative. And the noble conduct of the Father of History on this occasion has conferred upon himself far more imperishable honours than all the applause heaped upon him at Olympia. For such gratifying homage induced him to seek the youth's acquaintance ; and he discovered in him those talents which proved to him that he had found a successor ; and which subsequently appeared in his admirable history of twenty-one years of the Peloponnesian war. A work which, it is said, Demosthenes transcribed eight times, and could repeat the greater part by rote.

The flame, doubtless, did not always burst forth at once ; but the desire to

excel was then first awakened, and the spark of genius was then first elicited.

Nor does it require a profound knowledge of their political and civil, of their social and religious institutions, to perceive that each, like the parts of a machine, was designed to contribute to the self-same result. They were means selected, and adapted, to accomplish the end designed. It pervades the entire conduct of the Grecians. To what else can be attributed the *right* granted to every conqueror of erecting a statue to his honour in the grove sacred to Jupiter? Or to suppose that Pericles,—when he erected, under the direction of the celebrated Phidias, above three thousand statues of heroes, patriots, and gods, finished by the most distinguished artists,—in the citadel, and forum, and places of public resort, was influenced solely by the desire of displaying his taste, and of decorating Athens, would be to sink the patriot and the statesman into the mere amateur. Admitting, on the contrary, that, in addi-

tion to those motives, he had principally an eye to the sons of Athens, it would display his profound policy ; since, with scarcely any mental effort, the illustrious deeds of the persons represented would pass in review, as it were, before them, as often as they beheld their statues.

The Achilles of Homer was the model upon which Alexander the Great formed himself.

Independent, however, of these remarks, the excessive heat of a climate, though favourable to delicacy of taste and luxuriance of imagination, has almost uniformly enfeebled the constitution, and cherished a propensity to indolence and pleasure. Of this, the inhabitants of Asia afford many striking examples. Such a climate was Greece.

Lycurgus, therefore, to avoid the danger, required the Spartan youth to be taken, at the age of seven, from their parents, and to be educated in public by the state. They were placed under the care of one of the most respectable citizens,

were taught to read and write, and those young men, who were most remarkable for their military skill and prowess, were intrusted with the direction of the respective classes into which they were divided. By them they were trained to endure hunger, cold, and fatigue, till they arrived at the age of twelve; after which period, their mode of living became more severe, and their exercises more laborious. With their head and feet constantly uncovered, they were often required, in the midst of winter, to pass the night in the fields, and when at home, to sleep without covering upon reeds pulled with their own hands. Besides which they were for many hours every day engaged in the most difficult exercises of the gymnasium. Every ten days they were inspected by the Ephori, and any appearance of effeminacy was punished with severity, and treated with contempt. In short, they were inured to hardships and fatigue by every means which could possibly increase their muscular power and agility.

Nor did they stop here. Everything, whether public or private, was made to tell. The importance of young men had made an indelible impression on the mind of the Spartan lawgiver, and he, therefore, as indelibly impressed upon his institutions the same character;—a character which none could either mistake or efface. Regarding them as the future supports of the state, their public entertainments, as well as their evening meal, were seasons devoted to inspire them with sentiments of magnanimity: while the ceremonies of religion were employed as means to impress their minds with fortitude and patriotism.

Aware, too, of the powerful influence of emulation over the human mind, Lycurgus enlisted it into his service. At a certain period three reputable citizens, appointed by the Ephori, selected *three hundred* of the young men, whose office was to surround the person of the king in battle, and to share in every enterprise attended with difficulty and danger. Cowardice

was branded with infamy, and the subjects of it marked out to all by a particular dress. The only odes they were permitted to sing, breathed the same martial spirit; and, though music was a favourite amusement, yet, when Timotheus, the most celebrated musician of the time, visited Sparta, having previously added several strings to the lyre, the Ephori, fearing lest the improvement introduced should soothe their passions, and soften their dispositions, required him to cut off the superadded strings. Added to all which, they required implicit obedience to the dictates of every citizen, and the most profound reverence to the aged. The result was, as might naturally be expected, that Laconia became emphatically the land of ferocious warriors.

Let us turn to *Athens*.

With the same professed design as Lycurgus, but with far more enlightened views of human nature, and the demands of society upon its members, *Solon* pursued the same object, though by a different

route. He required the youth of *Athens* to be educated at the expense of their parents or guardians. Those youths, however, whose fathers had fallen in battle, while defending their country, or had deserved well of the commonwealth, were educated at the expense of the state.

At seven years of age, they were placed under the care of the gymnasiarch and his assistants, who early inured them to bear hunger and thirst, heat and cold. By them they were daily practised in the various exercises of the gymnasium. Nor did these exercises merely employ their boyhood ; but, being regarded as the best preparation for war, they were practised by all the Athenians of riper years, and formed the chief occupation of those who meant to contend in the games. They were also required to attend grammarians, appointed by the state, by whom they were taught to read and write the Greek language with facility, correctness, and elegance. And, besides the elements of arithmetic, with which at an early period

of life all the Athenians were made acquainted, the young men of higher rank were accustomed to study, in the first place, *eloquence*, as one of the most essential means of guiding the deliberations of their countrymen, and of raising themselves to eminence in the state; next, *tactics*, to qualify them for the command of the army or navy; then, *the laws of nature*, as far as then known, to guard them against the forebodings of superstition; lastly, *Ethics*, to fit them for the discharge of those duties which devolved upon them in their domestic and civil capacities.

And, as idleness is the *nurse*, if not the *parent*, of dissipation, want, and misery, Solon required every Athenian to follow some profession. And lest those who inherited an independent fortune should be disinclined to engage in commerce, or in manufactures, he declared painting and statuary to be liberal arts; enacting, at the same time, that they should never be practised by slaves. Hence a son, who

had been bred up without any profession, was excused from maintaining his father, if in old age he were reduced to indigence.

Thus disciplined, at the age of eighteen, they were brought into one of the temples at Athens; were registered the second time; were admitted into the number of the Ephebi; shaved their hair, which they consecrated to some of their gods, and in the most solemn manner swore never to disgrace their armour, or revolt from their general;—never to abandon their country's cause, or its religion;—never to relinquish their efforts to extend the dominions of Athens so long as wheat, barley, vineyards, and olive-trees were without its limits;—to maintain the early institutions for youth, to enforce the pursuit of some profession by the several classes of citizens, and to denounce those who were found guilty of abusing their parents, or of frequenting prohibited places.

From eighteen to twenty, they were not sent beyond the boundaries of Attica; but

at the *latter* age, they were introduced at a public meeting of the men of their own borough, (or ward,) and entered in a register, wherein the names of persons of that borough (or ward) who were of age to succeed in the inheritance of their fathers, were entered.

Nor, let these remarks be thought more applicable to youth in general, than to young men in particular; since, generally speaking, the young man is, what the youth is formed to. The *former* is but the developement of the *latter*. The height and straightness of the full-grown oak depend upon the form and leading shoot of the sapling. If this be injured by the tempest, or broken by some rude hand, neither labour nor expense can prevent its being anything more than a pollard. The tree will always be stunted. It was, therefore, to mould their young men into the form desired, that so much attention was bestowed upon them up to the age of twenty. This was their ostensible object. The state prepared the way,

and waited with anxiety to see *what they would be*; and when, having arrived at the age required by law, they applied to be admitted to fill any public office; then it looked back, and required each candidate to pass a strict examination as to *what he had actually been*, while a young man, before he was eligible.

For none could fill the office of Archon, or become a member of the venerable assembly of Areopagus, or even plead in the senate-house and before the public assembly, till his valour, his piety, his prudence, his frugality, and his temperance, had been completely established. Nay, more, virtue is the only solid basis of happiness to communities, as well as to individuals.

Solon, therefore, appointed the Areopagus to be guardians of the morals of his countrymen. Upon them, the care of young men in particular devolved; and how strictly they discharged that duty may be illustrated by the following incident. Two young men were cited by that court

to account for their manner of life ; viz. how it came to pass, that their appearance was so good, when it was evident, they had no fortunes, and yet spent their whole time in the study of philosophy. They desired a certain miller to be sent for ; who appearing, deposed, that these two young men worked at his mill every night, and earned their two drachmæ apiece : upon which that judicious assembly was struck with admiration, and ordered them a present of two hundred.*

And, were it necessary to adduce further evidence, an appeal might be made, among other proofs, to the conduct of the Athenians in reference to Socrates ; since *one* of the charges preferred against him, according to Xenophon in his *Memorabilia* was, that of *corrupting their youth* ; and for which, in connexion with the other, of introducing new gods, they condemned him to death. The injustice of the accusation does not affect the present argument : but

* Cited from Athenæus, iv. 19, in Taylor's *Elements of Civil Law*, p. 61.

places, in a strong light, their regard for the welfare of their young men.

In this they were followed by the Romans.

Their imitation, however, appears to have been chiefly restricted, in the first instance, to the Spartans. They resembled them in the roughness of their manners, in the ferocity of their dispositions, and in the gloomy gravity of their general character. Rome, like Sparta, was from the very commencement a military state. Hence, all their civil institutions had a direct reference to warlike affairs; their public assemblies were marshalled like armies; the order of their line of battle was regulated by, if it did not originate, the distinction of classes in civil society; as subsequently many of their legal phrases were derived from the army. With these views, their attention to young men corresponded.

The military age commenced at sixteen or seventeen; at which time, it would seem, the military oath was taken by which

they bound themselves to obey their commander, and never to forsake their standards, &c.

From this time, animated by the hope of receiving from the hand of their approving commander himself, a civic, or mural, or naval crown, as the case might be ; or the several ornaments usually bestowed upon those who had signalized themselves in battle, they bore with cheerfulness alike the immense burdens they had to carry, the fatigues of their march, and the toils which the close of every day brought to them when they encamped,—not doubting but that if a signal victory were obtained, a lustre would be shed upon themselves from their emperor as he entered Rome in triumph.

During their leisure hours, they were regularly exercised in walking, to prepare them for tedious marches ; in running, to give impetuosity to their charge on the enemy ; in leaping, to scale the ramparts with ease ; and in swimming, to enable them to pass the moats. The cavalry

were, in addition, exercised in vaulting. To these may be added, the several exercises of throwing the spear, and archery, in which all the young men were trained with great care, and with the severest discipline.

Romulus chose three hundred young men, the most distinguished for their rank, their wealth, and other accomplishments, who should serve on horseback, and guard his person. But, after the institution of the census by Servius Tullus, all those persons had the honour of being admitted into the order of the Equites, who were worth four hundred sestertia ; yet no one was enrolled by the kings, or consuls, or afterwards by the censors, unless, besides the estate required, no exception could be taken against his person or his morals. If these were unquestionable, a horse and ring were given him by the public, which, with the privileges granted, and the splendid procession they yearly made from the Temple of Honour, or of Mars, to the

capitol, must have acted powerfully on the minds of youth.

Nor were these the only stimulus applied to them ; for, under the old constitution at least, no one could obtain the quæstorship, the first step of civic preferment to the senate, till, if a horseman, he had served ten campaigns ; or, if he belonged to the foot, till he had served twenty.

Thus the claims of military pursuits rose paramount to all others, for nearly six hundred years. To the *early* Romans the refinements of science, attention to the fine arts, and even the cultivation of the understanding,—farther than as it enabled them in peace to prepare for war,—seemed incompatible with the profession of arms.

Every attempt to introduce anything of the kind was, therefore, regarded as an innovation, which imperatively called for the interference of the proper authorities. Hence, in the year of Rome, 586

or 7, when the principal members of the chief cities in Greece, to the number of about one thousand, were sent for out of their own country, where they had shown themselves disaffected to the Romans, and were dispersed in several parts of Italy, they applied themselves to the pursuit of letters. Their examples and instruction produced such a change in the Roman youth, that the senate, fearing lest the ancient discipline should be corrupted and their minds softened by study, passed a decree, in the consulship of M. V. Mesala, and C. F. Strabo, A. U. C. 591, "That whereas Marcus Pomponius, the prætor, had made a report to the senate about the philosophers and rhetoricians, the fathers did hereby order the aforesaid prætor to take cognizance of the business, and to suffer no such men in Rome."

This prohibition produced, for a time, the desired effect. But their attention was again excited, some sixteen years after, by the appearance at Rome of three ambassadors from Athens;—Carneades the aca-

demic, Diogenes the stoic, and Critolaus the peripatetic, who were sent to procure a mitigation of a fine of five hundred talents, levied upon the Athenians for having plundered Oropus, a city of Bœotia.

While staying at Rome, the young men, delighted with their eloquence, and thirsting for knowledge, quitted their former pleasures and amusements, and devoted themselves to the study of philosophy. But the rigid Cato, then censor, hearing of it, and fearing lest they should prefer the glory of speaking to that of acting, went to the senate, and, accusing the magistrates of delay, advised that something should be done immediately, and that the ambassadors, being sent home to their own schools, might declaim to the Grecian youth, and the Roman youth might be obedient to their own laws and governors, as formerly. His sincerity at the time cannot be questioned, since, to awaken the same antipathy in his son, he used to pronounce, in a harsh and louder tone than usual, that the Romans would certainly

be destroyed when they once began to be infected with Greek :—though he himself subsequently learned that language in his old age.

The young men were not, however, to be diverted from study ; but showed as much diligence in the pursuit of knowledge as they had ever done in their application to war. And from this period, it is probable, may the literary career of Rome be dated. Since, within some seventy years, we meet with the names of Crassus and Antony, Sulpicius, Cotta, Hortensius, the two Scævolas, &c.

Whence it appears that their attention to young men seems never to have lost its vigour. Whatever changes took place, *they* seem never to have been neglected. Up to this time, war had occupied their attention ; subsequently, it was directed to the arts of peace as well. And no season could, perhaps, be more interesting to a Roman than that in which his robe, or peculiar habit, was publicly changed.

Young men, till they were seventeen

years of age, wore a gown bordered with purple, called *toga prætexta*, and a hollow golden ball, or boss, suspended from the neck on the breast. The sons of freed men and poorer citizens used only a leather boss. When they had completed their seventeenth year they laid aside the *toga prætexta*, and put on the *toga virilis*, or manly gown ;—called *toga pura*, because, perhaps, it was purely white ; and *libera*, because they were then freed from the restraints of masters, and allowed greater liberty.

The ceremony of changing the *toga* was performed with great solemnity before the images of the Lares, to whom the *bullæ* was consecrated ; sometimes in the capitol, or they immediately went thither, or to some temple to pay their devotions to the gods. Then the young man was conducted by his father, or principal relation, to the forum, accompanied by his friends, and there recommended to some eminent orator, whom he was required to imitate. He then began to attend to public business.

When all the formalities of this day were finished, the friends and dependants of the family were invited to a feast, and small presents were distributed among them. The emperors gave a largess to the people.

Servius appointed that those who assumed the manly gown should send a certain coin to the Temple of Youth; and their parents presented them with a tunic, wrought in a particular manner, called *tunica recta*.

Subsequently, Augustus permitted the sons of senators to assume the senatorial habit, and to be present at their debates; that they might become the sooner acquainted with public affairs; and made them tribunes and præfects in the army. Before they assumed the manly gown, they were considered as part of the family; afterwards, as part of the state. And, though young men of rank commonly lived in a separate house from their parents, which might seem to be leaving them, in some measure, to themselves, yet this was

far from being the case ; for they were then, up to the time of the emperors, placed more immediately under the inspection of the censors,—a branch of whose office was, at every lustrum, or, at the end of every fifth year, to review the senate, and if any one, by his conduct, or his dissolute morals, had rendered himself unworthy of that high rank, or had reduced his fortune below that of a senator, his name was passed over by the censor when he read the roll of senators ; and thus he was held to be excluded from the senate. The same process was adopted, at the same time, in reference to the equites.

Thus it appears, that imperial Rome, while she was even preying upon the nations of the earth, cherished her young men beneath her wings.

Nor is this the dictate of civilised society only. The rudest nations have bestowed their utmost attention upon them. Tacitus, in his treatise on the manners of the ancient Germans, referring to their infancy, remarks, in his sixth section, “ For

this purpose a select number is drawn from all the youth, and placed in the front of the line." Again, in the thirteenth section, " It is not customary for any one to assume arms before the state has approved his ability to use them. Then, in the midst of the assembly, either one of the chiefs, or the father, or a near relation, equips the youth with a shield and javelin. These are with them the manly gown; this is the first honour conferred upon youth. Before this they were considered a part of the family; afterwards, of the state. The dignity of chieftain is bestowed even on youths, where their descent is eminently illustrious, or their fathers have performed signal services to the public. The rest are associated with those of mature strength and approved valour; nor is it disgraceful to be seen in the rank of companions. For the state of companionship itself has its several degrees, determined by the judgment of the patron; and there is a great emulation among the companions, which shall possess the highest

place in the favour of their chief; and, among the chiefs, which shall excel in the number and valour of their companions. It is their dignity, their strength, to be always surrounded with a large body of select youth, an ornament in peace, a defence in war." See also the 20th and 24th sections.

These illustrations might easily be multiplied; but, whether we refer to the Druids, or the steps be traced by which, in the age of chivalry, the page rose to the degree of esquire, and the esquire rose to the degree of knight; or whether a reference be made to the North American Indians, who, to train their young men, permitted them to be present in those assemblies which were convened for the purpose of deliberating upon affairs of importance, and to express their approbation by *cries*, but not to speak;—the results will be the same.

In citing these instances, the writer by no means intends to hold them up as finished models for imitation; conscious

that, however they are, in many respects, deservedly admired, the direct tendency of some of their institutions was to produce feelings revolting to humanity; a ferocity inimical to the happiness of all those who lived without the pale of their particular state; and which often required, in proportion as those instituted excelled, a deterioration of the moral principle, if it did not entirely efface it.

Still, it appears, in the first place, that, in the estimation of the legislators of Persia, of Sparta, of Athens, and of Rome, to provide for the early education of youth, to superintend them when they became young men, to make their *moral*, as well as their acquired, character a necessary feature in their qualifications for public offices were, independent of every other motive, the only effectual means of promoting the happiness of the individuals themselves, of securing the prosperity of their respective states, and of perpetuating their institutions. How far they succeeded, every reader of their histories can attest.

Next, that in proportion as young men met the wishes of those interested, by attending to such duties as devolved upon them, and by a strict regard to their own morals, they became, in the same proportion, eminently serviceable to their country, deservedly respected by all, and shed a lustre upon themselves and upon their families.

And, in the last place, it appears that all the instances cited, whether from civilised or more barbarous nations, concur in establishing the claims of young men.

Now, what has thus been universally acknowledged and acted upon, must, for that very reason, be of paramount importance; since, according to Cicero, "The consent of all nations in anything is to be regarded as a law of nature."*

The claims of young men are, then, not a point of speculation,—a theory, based upon the well-meaning, but ill-directed, intention of some few weak-minded persons, which may with propriety be exploded in the

* *Tuscul. Quæst. lib. 1, 13, 5.*

next, because wiser generation. It is emphatically a national question. It was so viewed by Pagans. Can any reason be assigned for *their* viewing it in such a light, which may not with infinitely greater force be urged for *our* viewing it in the same light? Are *our* young men of less importance in the civil and political scale than *their's*? Did their attachment to them rise to a high degree of temperature, but *our's* to sink down to zero? Is the moral character of such of less consequence now than in former times? Is their personal happiness a matter of little moment? or the prosperity of the British empire less valuable to ourselves, and to the world, than even the Roman was to themselves? Are the arts of war greater blessings than the arts of peace? or the wild reveries of Paganism to be compared with the simple, lovely, sublime, and all-important truths of Christianity? Did the heathen, to inspire their young men with a love for their native soil, the tombs of their ancestors, and the altars of their

gods, exercise their authority, exert their influence, or allure by example, and, by appealing to their hopes of honour, and to their fears of disgrace, constrain them to cultivate a martial spirit? and are we to sit down in apathy, leaving them to themselves? No.—Our *objects*, indeed, differ; but let us adopt their *principle*, as far as circumstances allow, and, in applying, direct it to nobler, and more beneficial purposes.

With the improvements introduced by subsequent ages in science and the arts; (sculpture, and perhaps painting, excepted;) with facilities for conveying information, and an increase of knowledge, of which they had comparatively no conception, and with a religion as pure as it is sublime, and as beneficial as it is divine, our obligations are proportionally increased. “ The ancients thought, and justly, that the tuition of youth was a matter of public moment, and the civil power was called in, to regulate, direct, and enforce it: but whatever considera-

tions might impress on their minds the importance of the subject, must surely in these days act with double effect; for, in proportion as revelation is greater than philosophy, and things eternal than things temporal, so much should the education of a Christian be raised above that of a heathen." *

So far, then, the position may be considered as satisfactorily established. There are circumstances, however, connected with, and arising out of, the present position of this country, which render it necessary to bring the argument home to ourselves.

Of the moral and spiritual state of society generally, but little can be said in its favour. There are, indeed, multitudes of illustrious exceptions throughout the land; but the mass of the population is far from being imbued with either an influential sense of religion, or with even a just sense of moral obligation.

" In many parts of London," for in-

* Bowdler's Remains, vol. i. 230.

stance, “ there are whole districts in a state but little better than one of heathenism. I have made careful calculations as to the comparative numbers of the lower classes who are in the habit of reading their Bible, and of those who are not, and the conclusion to which I have come is, that the *former* bear no greater proportion to the *latter* than that of *one to one hundred*.”—“ The Hon. and Rev. Baptist Noel gives the number of the lower classes, who are living in the metropolis, in utter ignorance of all religion, as half a million at the very least. My own impression is, that the number is nearer—*eight hundred thousand*.”—“ Perhaps nine out of every ten you meet among the operatives of the metropolis are professed infidels. They have read Paine’s ‘ Age of Reason,’ and the works of Carlisle and Robert Taylor, ‘ The Devil’s Chaplain ;’ and have thus picked up, at second-hand, a few of those objections against divine revelation which have been answered a thousand times over. They have never taken the trouble of exa-

mining the question of the divine origin of Christianity for themselves. Of the real merits of the religion of the Bible, they are just as ignorant as are the inhabitants of Timbuctoo."

To the desecration of the sabbath, and the practice of drinking, I shall have occasion to allude in the following chapter.

"Sexual intercourse obtains among them to a most frightful extent. You will not, perhaps, meet with one young man in a hundred, who has passed his twentieth year, who can plead innocence in this respect. Were a young man, indeed, to say that he never had any such intercourse with those of the opposite sex, he would only expose himself to the ridicule of all his acquaintances; for not only does this species of immorality prevail to the frightful extent to which I have referred, but it is openly boasted of, as if there were something meritorious in it. Among young men, "feats," as they call them, in this way, are the never-failing topics of conversation; and nothing is more com-

mon than for two or three of them to visit together houses which are tenanted by "unfortunate girls." The extent to which sexual intercourse is carried on among the lower classes of the metropolis, may be inferred from the fact, that it has been found, on a careful examination, that one out of every three girls, daughters of persons in the lower walks of life, openly walk the streets before they are twenty years of age; while a great many remain under their parents' roof, or in employment as servants, who secretly indulge in the vice of prostitution. The entire number in London of those unfortunate creatures called girls of the town, is estimated at *eighty thousand*;* eight thousand of whom die a premature death every year."†

Another writer has presented us with the following sketch.—"Let us now pass to St. George's Fields and its thereabout.

* When Colquhoun wrote his treatise on the Police of the Metropolis, he computed the number at 50,000.

† The Great Metropolis, vol. i. chap. 7.

Here you are among another race and other manners. In this little locality there are more boys and young fellows living, Heaven and Union-hall only know how, than in all London put together. Observe that group idling at the corner of the London-road. The oldest of the party is sixteen or seventeen, and in dress might be taken for an honest and respectable lad; but look at his companions. There are five of them, from ten to fourteen years old, ragged, dirty, shoeless and hatless. What is he, and what are they? They are, or will be, thieves, and he either is, or will be, their leader to the gaol or the gallows, as it happens. Such groups are to be found in all parts of this vicinity, apparently unnoticed by the police: it is only when bands of them, amounting to a handsome number, and taking the title of 'The forty thieves,' are discovered to be the perpetual petty despoilers of a neighbourhood, that magistrates shake their powdered heads, and marvel at the depravity of the rising ge-

neration ; when, if they did their duty, these nests of incubating gaol-birds might be taken in the egg, and their superabundance kept under.”—“ St. George’s Fields is the Surrey College of crime. If the dispensers of justice doubt this fact, let them drop into the public-houses surrounding the Obelisk. They will there find rooms full of women of a certain sort, and fancy-men who live on them. The usual gallantry is here reversed ; for the ‘ ladies’ treat the ‘ gemmen,’ and the courting, if you may call it such, comes from the same fair quarter. Pulling of caps and destroying of bonnets are as common in these houses as gin and beer. Miss A. suspects Miss B. of a design to ‘ circumwent’ her in the manly bosom of Sam Simpson, who is her ‘ dear friend.’—that is, he shares two-thirds of all she obtains in her vocation, as lawful compliment or lawless booty, besides other perquisites. Sam is out of place, and no wonder : his last employer marked some money put into his till, which Sam was

somehow detected in taking. He was not prosecuted, because he had respectable friends, a heart-broken mother, and a benevolent master. As Sam stole this and other monies to supply the necessities of Miss A., the least she can do is to support him till he can find another master, not so particular in marking his half-sovereigns. Such men are not met with every day ; and in the mean time Sam is in no hurry : idleness is not so unpleasant as moralists have said it is. There are a thousand Simpsons on the Surrey side of the water, but it is nobody's business to know them till they make themselves notorious. They may not all pursue the same path to the same centre, nor would seven or seventy persons making for the middle ground of the Seven Dials take the same road to it : but they arrive there in the end.

“ Other flash-houses in the same vicinity have their Simpsons too, but they are of a still lower grade. These are the young apes of greater rascals—boys of four-

teen or fifteen, who have studied that Arabian-Nights-Entertainment of the willing to be vile, and already half-depraved, the Newgate Calendar, till they are enamoured of its crimes and criminals, and long to revive some forgotten page of its corrupting history. These juvenile Jonathan Wilds and Dick Turpins assume the man, smoke their pipes in-doors and out, drink gin enough to poison a Dutchman, swear surprisingly well, and 'keep their girls.' Every one of these boys is destined 'to smell rue,' as they call being put upon trial—that plant and others being commonly spread over the ledges of the prisoners' dock, the jury-box, and the tables of criminal courts, as disinfectants. The police know these haunts of young depravity well, and there their intelligence stops. There are men now moving about this city, reputed thieves for thirty or forty years, who have never got further into the labyrinths of limbo than the bar of Bow-street, where some honest attorney, or their own cunning and ingenuity, stayed

further progress, and returned them among society, admonished but not amended, only made more circumspect for the future.”*

Affecting as these statements are, they are nothing compared with what might be related from accredited witnesses. Should any doubt be entertained by the reader, let him survey himself the moral chaos. Let him walk through our villages on the Sunday, count the number of those young men who assemble at given places, and listen to their conversation. Let him walk the streets of our large towns, and observe, “during the time of divine service,” the numbers constantly strolling from street to street, or amusing themselves in the suburbs. Let him visit the *coffee rooms* in the metropolis, and observe how many are lounging away the sacred hours of the sabbath in reading first one newspaper and then another; or let him peep into its taverns

* Glances at Life in City and Suburb, By C. Webb. See particularly p. 154—162.

and ale-houses. Let him "take a turn in the parks," or go to the tea-gardens in the suburbs during the summer-season, —not to mention the scene on the Thames from Richmond to the Nore; and if he be a lover of God, and, consequently, a lover of mankind, he will publicly recognise that in proportion as the temptations to young men are numerous and fascinating, in the same proportion their claims are overwhelming, and demand the very best attention of all.

Nor, can it be doubted, that in Great Britain *crime* has, of late years, fearfully increased among them. "The committals for larcenies in London and Middlesex, from 1811 to 1817, were 10,223; from 1821 to 1827, 15,892."*

At the special commission issued for the trial of the rioters, in the county of Berks, December 1830, there were 138 prisoners. It is worthy of observation,

* Treatise on the Police and Crimes of the Metropolis, p. 20.

that of the total number of prisoners, only twenty-five could read and write; thirty-seven could read only; the remainder, who could neither read nor write, being seventy-six. There were but eighteen of the 138 prisoners whose ages amounted to or exceeded forty: the rest were generally from seventeen to thirty-five.

At the beginning of the year 1836, an athletic young man, in his twenty-second year, applied to the — Board of Guardians for relief. He was asked, "How long have you been married?"—"About a twelvemonth?" "What family have you?"—"One child." "How is it, that such a strong, healthy, young man as you are, can think of applying for relief?"—"Oh, because I want it." "Want it? why, you had some money with your wife, when you married her,—how much was it?"—"How much? twenty pounds." "Quite right, what have you done with the money?"—"Done with it? *why spent it at a public-house to be sure.*" Under the old law, that young man could have

obtained relief from his parish, at least for his family. Since that time, two others, both young men, have applied for relief. One, on his being liberated from prison the *third* time; the second, the *fourth* time; and both of them under *twenty-three*.

"It will be observed," remarks the writer on prison discipline, in the *Edinburgh Review* for Jan. 1837, "that there is a slight general decrease of offenders of sixteen and under in 1835, as compared with 1834; but a decrease upon one year only is very unimportant; and in fact it is much more than counterbalanced by the *increase* in the proportion of offenders from the age of sixteen to twenty-one. In 1834, the proportion of the latter was 28.83 per cent., and in 1835, 29.65 per cent.; and this at the very interval at which the character is usually formed, and impressions made more indelibly than at any other period of life. A comparison with other countries is, in this respect, very unfavourable to us. In France, upon an average of six years from

1826 to 1832, the proportion of persons accused (*accusées et prevenus*) under sixteen years of age was five per cent. In Belgium, upon an average from 1831 to 1834 it was six per cent.; whereas in England and Wales, as already mentioned, it exceeds eleven per cent. Of offenders from the age of sixteen to twenty-one years, the proportion for the same periods was, in Belgium, twelve per cent.; and in France fourteen per cent.; but in England and Wales, upon an average of 1834 and 1835, it was no less than twenty-nine per cent."

Appalling thought ! England and Wales, with all their progress in science, their superiority in arms, and their widely extended benevolence, diffusing itself through a thousand channels, both at home and abroad, present the awful fact, that, while Belgium has twelve per cent., and France fourteen per cent., *they* have twenty-nine per cent. of criminals between the ages of sixteen and twenty-one. A fearful record for the last day.

From a provincial calendar, for the Lent assizes of 1837, now before me, it appears that of fifty-one male prisoners, there are twelve whose ages are not specified, *three* are above thirty-three; *two* are between thirty-three and thirty; and the rest, *thirty-four* in number, are all *under thirty*.

In another provincial county town, I learn, there are, at the present time, sixty-six prisoners, of which number forty-nine can read, and of these forty-nine, twenty can write: but of the sixty-six prisoners, forty-four are under the age of thirty.

In the tables showing the number of criminal offenders in England and Wales, during the year 1836, published in May of the present year, I find the total number of *male* offenders to have been 17,248; of which number, the ages of 384 could not be ascertained, leaving 16,864 whose ages could be ascertained: of these 335 are of the age of twelve and under; 1,722 are between twelve and sixteen; and 10,581 are between the ages of sixteen and thirty; amounting together to *three-*

fourths, minus forty, of the whole number of male offenders whose ages could be ascertained, *i. e.* of 16,864, 12,638 were under thirty years of age.

Sir F. A. Roe, Bart, in reply to the question of the commissioners on criminal law, "whether any mischief arises to society from the indiscriminate method by which juvenile offenders and offenders of maturer age are treated, stated—"The number of offenders under twenty years of age is so very great that I have not contemplated any distinction of ages with that particular view."*

And, in short, it is stated by the chaplain of the New Prison, in a report of his duties, &c. addressed to the justices of the peace for the county of Middlesex, that "the number of the prisoners here is daily varying from 100 to 180, while there pass through the prison every week from about 150 to 200."—"Within a little more than the last three months, no

* Third Report, Juvenile Offenders, Appendix I. p. 12.

less than 200 boys have been committed, and their average stay has been under a week.”* It is also stated by the chaplain of Preston gaol, Lancashire, that of 1,046 persons committed in five years, 728 were under thirty.

To trace this alarming fact to its causes, though by no means irrelevant to the present inquiry, would, if fully investigated, extend this part of the Essay beyond reasonable limits. It may not, however, be improper to glance at a few.

And, first, independent of that inclination, or bias to evil, which extends itself more or less to the whole family of man—a fact attested by revelation, by historians, by observation, by experience, and acknowledged even by heathen writers, as well as lamented by every Christian—but apart from this,—

The want of a compulsory system of education is, in the estimation of the writer, one of its principal causes. An education which, though it ought to embrace the

* This circular is dated April 10, 1837.

more technical parts of reading, writing, and the elements of arithmetic, should, at the same time, be chiefly directed to the instilling of christian principles, and to the forming of christian habits. Among the Friends (called Quakers) as a body, there are comparatively few civil crimes. And, not to mention the Scotch as a nation, moral principle is everything.

The following testimony, the result of *twenty-three years'* experience from such a person, deserves the maturest deliberation. "It has indeed been supposed that it is for the want of education (by which is now usually understood mere *intellectual cultivation*) that persons become criminal and continue in a guilty course; but your chaplain finds daily that those whose intellects have been most cultivated, are generally the most depraved. Three of the best so educated now in the prison, and the most reputably connected, have been committed, one *eight times*, another *seven or eight*, and a third *twice*. Sullivan and Jordan, of Custom-house notoriety,

Greenacre, and the Cato-street conspirators, (and out of 130,000 prisoners who have passed under his care, the chaplain could mention many similar cases,) had all received this sort of intellectual training, and possessed considerable powers of mind. This shows that it is not the want of *intellectual cultivation*, but of *moral principle*, that fills our prisons and prevents reform among their inmates.”*

A poor man may possibly, by the kindness of others, give his son, what is commonly called in such circumstances, a good education ; but if he allow him to break only a dead fence, and bring home the wood, with impunity, *he* is laying the foundation of future depredations, if not of his ruin ; which teaching him merely to read and write will not, of course, prevent. The fault, be it remembered, in the case supposed, is in the parent, not in having the child taught to read, &c. I therefore maintain that, in every conflict,

* Report of Duties, &c., by the Chaplain of the New Prison.

the vantage ground is of immense consequence. Duty must first be known before it can be discharged; since virtue is voluntary obedience to truth. Early education alone cannot, it is admitted, destroy that bias to evil which mankind possess; but it can, indubitably, modify its overt acts; especially if christian principles form a principal branch of it, and parents do not by their neglect counteract them.

“ Out of near 3,000 children employed in the mills at Lanark, then in the occupation of Mr. Dale, during a period of twelve years, from 1785 to 1797, only fourteen died; and *not one* became the object of judicial punishment.”* The regulation subsequently adopted by Mr. Robert Owen, “ that no child under ten years of age, and who cannot read and write, and understand accounts, shall be received into the work, continues to be strictly enforced.” The following is the result, as stated in the present edition of the Encyclopædia Britannica, article La-

* Society for the Poor; Reports, vol. ii.

nark. "The people of New Lanark are better informed, and their *moral character* and general deportment rank higher, than usually obtains among those of their class."

Dr. Currie, moreover, observes, that more felons have been committed and sentenced to transportation at *one Quarter Sessions* for the town of Manchester only, than the average number of persons sentenced to a similar punishment during a whole year by all the judges of Scotland.*

Looking over a provincial paper I met with the substance of the following statement. Thomas Bates (a young man, aged 23, who was executed at Aylesbury, in March last, for the murder of a game-keeper,) was unable to read when he was sent to prison, about the end of the previous September; but while there, he learned both to read and write. And, after he was condemned, one of the first efforts of his pen was a letter to his uncle,

* Burn's Works, vol. i. 363.

entreating him never to poach. Since then I wrote to the governor of the gaol, to ascertain whether the report was true. In reply he assured me it was perfectly correct; and the following is an exact copy of part of his letter, the spelling only corrected:—

“ I am a poor scholar. I write few words to you, dear uncle. I am sorry to hear that you are took so ill, but I hope that you soon get well, with God’s help, and lead a new life for the time to come, praying to God, that will forgive you all your sin. I have prayed several times for God to grant you true repentance, for the sake of his dear Son, who died for to save us from all manner of sins, with true repentance. ‘ When the wicked turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive,’ by the death of Jesus Christ, who died on the cross, to save all sinners that turn from their wickedness, and truly repent for their past sins. What a comfort this

is for us unworthy sinners—thank the Lord our God for it by Jesus Christ. I write by my pen, as I am weak in knowledge, but I thank God for what I have, and I hope you do the same. Read this chapter, Luke xviii. 10 : ‘Two men went to pray.’ Read this chapter, Luke 11 :

And it came to pass, as he was praying, in a certain.’ Read this chapter, Romans viii.: ‘Walk after the Spirit for evermore, that leadeth to everlasting joy in heaven.’ Pray be ruled by me all on you, for the sake of your own souls in the next world.

O my God, be merciful to me a sinner, for I am weak by reason of my horrid sin and wickedness. Strengthen me, Lord, with thy Holy Spirit, comfort me with thy heavenly grace, prosper me with all happiness, take from me all unbelief, O merciful God, and grant me true repentance, that I may live for evermore, through Jesus Christ my Lord and Redeemer, &c. &c.

“Fare you well for evermore, for *I must leave this wicked world.*”

And, not to multiply instances, the following exhibits the degree of instruction of the persons committed for trial, as stated in the criminal tables already referred to. Of 3,736 *females* committed for trial, the instruction of seventy-two could not be ascertained, leaving 3,664 ; of which number 1,435 could neither read nor write ; 2,015 could read and write imperfectly ; 199 could read and write well ; and fifteen had received superior instruction. Of 17,248 *males* committed for trial, the instruction of 490 could not be ascertained, leaving 16,758, of which number 5,598 could neither read nor write ; 8,968 could read and write imperfectly ; 2,016 could read and write well ; and 176 had received superior instruction. Taking, therefore, the two extreme points, the result is, that as fifteen is to 1,435 so is *superior* education to no education on the part of females ; and, what is more to our present purpose, that as 176 is to 5,598 so is *superior* education to no education, on the part of males.

Nor, *in the next place*, should the recorded testimony of such a writer, as the author of the Great Metropolis, be slightly passed over.

“ I believe that more of the youths among the lower orders in London begin their careers as thieves, in order that they may have the means of gratifying their *penchant* for theatricals, than from any other cause that could be named. I may mention as a singular illustration of the strength of this passion for histrionic representation among the lower classes in London, that when any of the houses are expected to be unusually full, they will besiege the doors in great numbers, two or three hours before the time of opening them, in their anxiety to get a good seat. Though the doors of Drury Lane do not open till half-past six, I have repeatedly seen the passage leading to the one shilling gallery crowded with boys and young men of the class I have mentioned, as early as three o'clock.”*

* Vol. i. 25, 6.

Again, in his chapter on gaming-houses :
“ Gambling is, I believe, the source of more evils to society in the metropolis, as well as to the individuals themselves, than any other vice which exists. My own impression is, that neither our moralists nor our legislators have any conception of the share it contributes to the crimes and immoralities with which this great city abounds. I have not a doubt that the cause of half the suicides which occur in the higher and middle walks of life, is gambling,—though the fact be carefully concealed by the friends of the parties. The great majority of robberies of their employers, by clerks and others, have, I am equally convinced, the same origin. I would say the same of a very large proportion of the other crimes, which are daily committed by persons who have a decent coat on their backs.”—“ Our prisons are full of them ; Botany Bay swarms with them ; and Republican America has a very fair share of them. It is frightful to think of the number of gamblers who

have closed their career at the Old Bailey.’*

To these causes may be added, a want of proper discipline in our prisons in reference to juvenile offenders. The Commissioners on criminal law, in their Third Report, *Juvenile Offenders*, everywhere characterize it as demoralizing, and thus state their sentiments: “From the report of the inspectors of prisons for the home district, as well as from evidence furnished to ourselves, we are satisfied that imprisonment before trial, during which young and comparatively innocent persons are exposed to the evils of idleness, and the contamination of bad associates, without being subjected to the salutary discipline applicable to convicted criminals, is a fertile source of juvenile crime. This is the point to which it appears to us that legislative provisions upon this subject can with most advantage be directed: other remedies for this serious evil must be sought in preventive measures of police;

* Vol. i. 199—201.

and, *above all, in the religious and moral education of the children of the poor.*"

And, indeed, apart from other evidence, the following statement, made by Richard Mayne, Esq., during his examination, proves its utter inefficiency. "I have a return of persons apprehended by the Metropolitan Police for felony more than once during the last year. I find there have been nine under ten years of age, eighty-three under fifteen, and 289 under twenty, in custody *twice*; one under ten has been apprehended *three times*; thirty-one under fifteen, and fifty-four under twenty, likewise in custody three times; of those who have been in custody four times, there are none under ten; but under fifteen there were nine, and under twenty there were twenty-three, *four times* in custody; and there have been *seven* persons under fifteen, and *five* under twenty, who have been *five* times in custody."*

The present system, with a few exceptions, is, therefore, in practice, though

* Report third, p. 6; and Appendix, No. 1. p. 20.

unintentionally so, a premium upon crime ; since the novice is permitted to associate with the adept. No sooner is a youth committed for, perhaps, his first offence, than he is at once immured with those inmates whose language and advice are a moral pestilence, and whose forte consists in their surpassing deceit, in the quantity of crime they have committed without detection, previous to that offence for which they are confined, and in training others to commit depredations without themselves being known. When, therefore, circumstances require their committal, let *the prisoners be isolated*, and contamination will so far cease. No connexions will have been formed while there, and, when liberated, they will be unknown to each other.

“ The influence of solitude in softening the heart of the prisoner produces a frame of mind suited to receive the most favourable impressions.” Mr. Crawford thus sums up his description :—“ Upon a careful review of every part of the Eastern Peni-

tentiary, after seeing the whole, and examining a number of the individuals confined in it, I have no hesitation in declaring my conviction that its discipline is a safe and efficacious mode of prison management; that it has no unfavourable effect upon the mind or health, and that, with the addition of *moral and religious instruction*, in which this Penitentiary is eminently deficient, solitary imprisonment thus enforced may be rendered powerfully instrumental, not only in deterring, but also in reclaiming the offender.”*

The following is the opinion of Dr. Greville, the secretary of the Prison Discipline Society in Scotland, inserted in a postscript to a Report of his Duties, &c., by the Chaplain of the New Prison, Clerkenwell:—

“ You are so peculiarly situated, that I do not see how you can change your present plan for the better. I do not know whether the prisoners are in sepa-

* Report, p. 14, cited in Edinb. Rev. Jan. 1837, p. 330.

rate cells by day as well as by night. *If they are allowed to associate even by day, I fear nearly all your faithful labour is in vain.*"

It would be desirable, moreover, that employment should, if possible, be found for young men in particular, when they leave their confinement. The want of this is, as Sir F. A. Roe has stated in the Appendix before cited, "the great obstacle in the way of any improvement."

If their punishment has produced a salutary effect, they should be received into the bosom of society again ; upon the same principles and for the same reasons that a boy at school is received by his schoolfellows, though he has been chastised for an offence. The returning prodigal should not be cashiered, but welcomed. He has emphatically "come to himself." He is still a brother, and let the mantle of his brethren be thrown over the past. I do not say, let them bathe in the waters of Lethe, but rather, cultivate that "love which covereth a multitude of sins."

An act of disinterested kindness, though by some it may at first be questioned, will always touch a cord in a feeling, and sometimes even in a callous, heart. The writer, addressing himself to an exceedingly wild and dissipated young man, said, " My young friend, I hope, one day, to hear *you* proclaim the same truths as your father now proclaims." It never left him. The bow was, indeed, drawn at a venture, but the arrow was directed by an unerring hand, and the desire so briefly expressed has since been fully realised.

But particular interferences do not influence the multitude. And it may with propriety be asked, whether that inattention to young men, as a body, which has so generally prevailed among all classes, may not justly be deemed a very powerful cause of the present increase of crime among them? Has the legislature? have Christians? have ministers? have parents? have masters? has the community at large, each in their sphere, interested themselves in their behalf? Alas! it is far otherwise.

In referring, however, to the present state of society, we have as yet pointed to only one of its prominent features. Another remains. If crime abounds, efforts should be made, or rather, perhaps, ought to be increased, for its suppression. If disease has spread through a considerable part of the body politic, it is time that antidotes were administered; and, since it is contagious, it cannot be too early neutralised: for we live in an eventful period.

A *movement* has already taken place among the nations of the earth unparalleled in the history of its inhabitants. There is a *shaking* never witnessed before. A *tremulous motion* is perceptible, not merely in Great Britain, but also in the remotest regions of the world. A *sensation* is produced which is felt to the very extremities of the family of man. An *apprehension* is entertained of a something which lies beyond the sphere of their present observation. A *want* is created, which must be satisfied—a thirst is universally excited, which must be allayed.

The Christian is, indeed, at no loss to account for all this. He perceives, at once, its primary cause ; even the operation of that invisible Power, to whose all-comprehending mind the past, the present, and the future, are alike open ; and who, ages long since passed away, announced that “ many should run to and fro, and knowledge shall be increased.”

But, with such facts full in our view, are we to repose ourselves ? or to rest upon our oars while the tide of life is so fast ebbing ? The machine of society is set in motion ; ought we, then, like the Moham-medan, to leave it to fate ? or, like the Pagan, to leave it to blind chance ? or, ought we not rather to adopt the christian, the patriotic, the God-like maxim of placing it under the direction of religion, and morality, and intelligence ? otherwise that movement will be mechanical, rather than intellectual ; a rush of mere physical strength, not the effort of a well-directed zeal ; and an immense power set in motion, without a controlling influence.

Then, again, consider the *relative position* we hold among the nations. In what part of the globe is Great Britain unknown? Where is her influence unfelt? or with what power is she not, in some measure, connected? She is, in a certain sense, the bazaar of the world. Men of all countries and climes are constantly visiting her. Is assistance required, whether mediatory, or pecuniary, intellectual, moral, or religious?—the eyes of all instinctively turn to her, saying, like the man of Macedonia to the apostle, “Come over and help us.”

Surely, then, elevated to such a commanding position, it can never be a question in the mind of a Briton, whether, as other nations rise in intelligence, we should rise with them? whether, as they improve in morals, we should improve with them? whether, as pure and undefiled religion spreads among them, it should also spread among ourselves? It cannot. Great Britain has hitherto been as “salt to the earth,” and may it never

“lose its savour.” As the North-Foreland and the Eddystone are to mariners, such has she been to the nations ; may her light never be extinguished !

When, moreover, the invention and improvements in the art of printing are duly considered ; the increasing facilities of communication between nation and nation, arising from both scientific and natural causes ; the desire openly expressed, or tacitly implied, in the conduct of idolatrous or superstitious nations ; the simultaneous efforts making in nearly all civilised countries for the diffusion of knowledge, and the movement of all Christendom in behalf of those “ sitting in darkness and in the region and shadow of death ”—all these, and much more, amount to a probability, at least, that some great moral and spiritual change is about to be effected by that Spirit who has ever worked by means of human agency. And, if it be asked who will be the agents ? but one answer can be returned—*young men*.

They are following in the steps of those

who, though now engaged in active life, will soon be conveyed to the tomb. From them alone can we man our vessels, and thus perpetuate and extend our commerce, can fill up our regiments to protect our colonies and possessions from the incursions of the enemy. They are to supply the places of those who are now busily engaged in our rural and manufacturing districts, fill up, as they become vacant, our parochial, municipal, county, or the various offices of state. From them will be elected the future representatives of the nation, or they will succeed to the honour of holding, "in the upper house," the balance of power between monarchy and democracy. They will plead at the bar, or preside in our courts of law; will prescribe, or make up, remedies for the removal of those diseases

"That flesh is heir to;"

or will "Stand and speak in our temples all the words of this life." From them, too, will all our universities, our colleges,

our academies and schools, be supplied with tutors and masters. By them the lamp of philosophy is to be fed and trimmed; the treasures of nature to be further laid open; the attainments of science to be kept up, and her sphere enlarged; the arts to be studied, and improved, and the machine of life to be kept in motion. Nay, more, by them the word of life is to be translated, and printed, and circulated, so that every inhabitant of the palace and the mansion, of the house and the cottage, of the ship and the camp, of the cabin, the hut, and the kraal, may have the opportunity of reading in their "own tongues the wonderful works of God." They, too, are to become our Middleton's and Morisons, our Vanderkemps and Marsdens, our Hebers and Swartzes, our Raikes and Oberlins, and Neffs, with a host of others, to the world at large, spreading the savour of the Redeemer's name

"Till every hill and dale
The loud hosannas sound."

They are the muscular parts of society, upon whose strength and elasticity the vigour of the body politic depends. They are the blossoms which are to produce our national fruits; and upon them the hopes of the nation are placed, as the hopes of all Israel were upon the "ruddy" youth of Bethlehem, when he stepped forward, in the name of the Lord of Hosts, as the opponent of Goliath.

If, then, the practice of ages carries any weight with it, enforced as it is by the actual state of society, and the increase of crime; if the period in which we live is pregnant with momentous events, and the position we hold among the nations is to be maintained; if the demands upon christian benevolence increase every day, and Great Britain is regarded by others as the Sicily of the world,—which demands young men will have to meet, requiring all their energy, combined with unwearied activity, and the love of God and man;—their claims are unquestionably strong, and the subject embodies, as it were, the

efforts of legislators, the anxieties of parents, the prosperity of the nation, the ardent desires of philanthropists, and the devout prayers of Christians—

“The angel which delivered us from all evil, bless the lads.”

CHAPTER II.

On the Particular Claims of Young Men.

WHILE the importance of the inquiry has been pointed out in the preceding chapter, the claims of young men have, at the same time, been, it is presumed, forcibly established. The subject might, therefore, be dismissed, were not an accumulation of evidence on every great question desirable, even if it be not altogether necessary ; since, without it, that question cannot be viewed in all its bearings ; and, of course, no full and adequate conclusion be drawn respecting it. Strength is the result of union, as wisdom is the result of comparison. In that chapter, the practice of

others, the aspect of the times, and the actual state of society, were selected as the fulcrum of the argument adduced. In this, it is proposed to rest it upon the intrinsic merits of the case. *That* should be viewed as general; *this* is intended to be more specific. *That* is collateral; *this* direct. *That* rested their claims partly upon the wisdom of ages; *this* altogether upon their own peculiar position;—a position which demands very serious attention.

For the first thing which occurs to the mind is,—

Their relative position in society.

Immature in age, and but one remove from those who are to be his successors, a young man forms the connecting link between youth and mature age. Alternately breathing, as it were, the atmosphere of each, he influences, to a certain extent, both, either in all that is evil, or in all that is praiseworthy. To the *former*, he is a model upon which they endeavour to form themselves; to the *latter*, he acts as

a spur, or hangs as a dead weight. Like a beautiful and tender plant, he has been carefully housed during winter, but now exposed, he may be nipt, and be more or less injured by a late frost. The anxiety and care with which he was tended during that season, so far from decreasing, that the probability of such an event adds a keenness to their edge. At all events, the shape his moral character now assumes will, humanly speaking, be retained during the remainder of life. Water, in passing from its source, takes its tincture from the prevailing chemical substance over which it flows; such is the effect produced upon the young man in his passage from youth to age. The young man is, therefore, an interesting object to every benevolent mind. His appearance awakens feelings either of admiration mingled with fear, or of pity mingled with hope.

If he has received a liberal education, has been brought up "in the nurture and admonition of the Lord," and is supplied with a sufficiency to commence his career

with respectability, not only do his parents feel intensely the delicacy of his position, and his friends anxiety for his future prosperity, but the philanthropist also views him with feelings of deep interest. The reflections which arise in his mind are alternately bright and clouded : now lofty with hope, now tinged with dubiety. Many, will he say to himself, like you, have begun well, and run a glorious career in devotedness to God, and in usefulness to man ; alike honourable to themselves, and a source of unfeigned gratitude, as well as of inexpressible pleasure, to their relatives : while many, alas ! gradually forgetting the God of their fathers, have turned aside into the paths of irreligion, if not of infidelity, have rendered themselves objects of both shame and contempt, and have also brought down the “ grey hairs” of their parents “ with sorrow to the grave.”

If, on the contrary, he does not “ set out in life” under such favourable circumstances, still, the recollection that he

possesses, in common with the other, an immortal soul, whose future happiness depends upon his real character *here*; that all who have to maintain themselves by "the sweat of their brow" are unavoidably more or less exposed, in the present state of society, to the contagious influence of *low* companions; and that labour as well as anxiety are the constant attendants upon scantiness of means; *that* philanthropist is, nevertheless, interested in his behalf, and feelingly alive to his situation.

In either case, the young man, having escaped those dangers which are incidental to his earlier days, is just rising into active life; and the thought that *that life* will be either beneficial or injurious,—a lengthened act in obedience to, or in defiance of, the moral Governor of the universe, cannot but deeply affect his mind.

All these considerations, combined with a buoyancy in their spirits, which enables them to float above the cares of more advanced age, a vigour in their imagina-

tions, which gilds every object within its wide range, and an energy which opposition only increases, throw an interest over young men that few, even were they so disposed, can resist; and which, in some measure, accounts for that powerful influence they are capable of exerting over the minds of others. When their weight is thrown into the scale, the balance is no longer doubtful. Immense misery, or much good, may be produced by even one. He can pour a torrent, which shall deluge a nation; or he can promote the happiness, and shed a lustre over its inhabitants.

“ Joseph was thirty years old when he stood before Pharaoh,” the saviour of Egypt, the almoner to the church of God, and the foster-father of the, subsequently, myriads of Israel.

Plato, the founder of the Academic sect, and whose philosophical notions, conveyed in an elegant and smoothly flowing style, contributed so largely to corrupt the simplicity of Christianity, at the age of twenty

committed his early productions to the flames, as unfit to gain the applause of a riper judgment, and placed himself under the care and instruction of Socrates for eight years.

Before Alexander, the pupil of Aristotle, had attained his thirty-second, or thirty-third year, he founded *seventy* cities, and extended his empire from the promontory of Suniam to the banks of the Hyphasis : but, what calamities he spread, what human blood he spilled, what groans he caused to be uttered, how many tears the orphans and the widows shed, can be known to Him only, who maketh "the wrath of man to praise him." The mind sickens at the recital.

The sons of Peisistratus, Hippias and Hipparchus, erected Hermæ—columns surmounted with the head of Mercury—in the streets and squares of Athens, and inscribed on them moral sentences for the instruction of the people.

And our own immortal Alfred,—who laid the foundation of our present admirable

constitution, to whom, it is probable, we are indebted for the first survey of the kingdom, for trials by juries, and, if not for its partition into tithings, hundreds, and counties, “ that master-piece of judicial polity,” at least for his subjecting them to a form of greater method and rule than he found them,—ascended the throne at the age of *twenty-two*. And having himself felt the misery of ignorance, he is supposed, by appointing lectures to be read, to have originated the idea of founding the University of Oxford; and by his patronage, as well as by his example and writings, he did everything in his power to diffuse knowledge throughout his dominions. Distributing his time into three equal portions, he was alike remarkable for his industry, the blessings he conferred upon his country, and for his devotions.

Virgil had not arrived at *thirty* when he composed the first of his beautiful Eclogues. Torquato Tasso produced his *Rinaldo* in his *eighteenth* year. Pope wrote

his Essay on Criticism before he was *twenty*. At *twenty-five*, the philanthropic Lavater commenced his career as physiognomist.

Raphael was about *thirty years old* when he displayed the beauty and sublimity of his genius in the Vatican.

Before the age of *thirty* Burke enjoyed the highest rank in the region of Belles Lettres and philosophical criticism.

The venerable and eminently humane John Howard began that career in private at the age of *twenty-six*, and in public at *thirty*, which subsequently ended in visiting all Europe, and the East; "Not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or to collate manuscripts: but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and of pain; to take the gauge and dimensions of mi-

sery, depression and contempt ; to remember the forgotten ; to attend to the neglected ; to visit the forsaken ; and to compare and collate the distresses of all men in all countries.”*

At the age of *twenty-four*, the beloved and all-commanding Swartz preached his first sermon in the Tamul language at Tranquebar.

Claudius Buchanan, to whom “all Asia” is so deeply indebted, arrived at Calcutta “two days before the completion of his thirty-first year.”

To enumerate, however, all our Josephs, Josiahs, Timothies, Brainards, Kirke Whites, Henry Martyns, Thomas Spencers, John Bowdlers, and Brown Pattersons, would swell these remarks beyond due proportion ; though, it must be confessed, it is a lovely theme.

These instances afford ample evidence of that *commanding* influence which young men possess, and which they often exert over the public mind. Still, the writer

* From Burke's Speech at Bristol, 1780.

may be permitted to point to that lovely and "sacred band" of young men who, like those of Macedonia, "first give themselves unto the Lord," and then, spreading themselves over the length and breadth of the land, pour their salutary influence in a thousand channels, by the instructions which they give, either as readers, or visitors, or as teachers in Sunday-schools.

In illustration of this, I may mention one incident, because witness to it. Crossing West Smithfield one Lord's day evening in the month of June last, I observed a group of persons, and, approaching it, saw a young man elevated above the rest, and heard him read these beautiful and important words, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John

xvii. The place, the words, the attention of the people, and the murmur of the bells chiming for evening service, rendered the scene affecting, and the associations painfully pleasing, yet delightful. The practice of Bishop Jewel in reading the scriptures to the poor at the corners of the streets, instantly occurred to me. I contrasted the times when, perhaps, upon the very same spot the "fires of Smithfield" blazed to burn a Bradford, and that *young man*, an apprentice, who suffered with him; and mused upon the interesting meeting between Bishop Burnet and Doctor Evans, which took place within the same area. Hallowed spot! if ever the market should be removed, I hope the corporation of the first city in the world will mark, in a manner that cannot be mistaken, the site where our forefathers bled for what, thank God, we now enjoy.

Nor, to return to our point, is this influence confined to the comparatively few, who are called out to public service. Every young man, however humble his

circumstances, or slight his attainments, possesses the power of influencing his own immediate circle ; and which, for anything that can be known at present, may be followed by consequences even far more important to the world, than any of the instances just cited. When Jesse sent David to the camp, to "see how his brethren fared," did he for a moment suspect that the "ruddy" youth would liberate, and eventually become the king of Israel ; and, what is more, "the sweet singer of Israel," in whose language the prayers and praises of the church would be offered up to the throne of grace, from age to age, to the latest period of time ?

But, are young men the connecting link in society ? Then ought they to be, as it were, rivetted to all that is praiseworthy ; and, as far as possible, to be preserved from the rust of apathy, and from the corroding influence of irreligion and infidelity : and, in proportion as they are capable of influencing others, in the same proportion should their responsibility to

the Redeemer, their obligations to society, and the advantages which will be derived to themselves, and will flow to others from benevolence, based upon the authority of scripture, and, coupled with integrity, be again and again urged home upon them.

With what taste, and care, and perseverance, does the sculptor daily touch and retouch the marble, to bring it as near to perfection as his artist-powers are capable of; or the painter, to depict faithfully the object of his representation. And is the animated form itself, with all its intellectual and immortal powers, to be neglected? the *former* be esteemed worthy of receiving all that experience and skill can bestow upon it, the *latter* be left to receive its form and bias from circumstances, or from chance? the type to be polished, the antitype be untouched? the imitation carefully preserved in the gallery, the original abandoned to the wide world? Far from it; such a sentiment will not, nay, cannot, be entertained for a moment; especially when it is considered that, to

their relative position in society, should be added,

The difficulties incidental to that position.

It will readily be admitted, that an accurate knowledge of the world, or, which is the same thing, of mankind, is the result of long and painful experience. And after all, even to the most practised and acute observers, the real characters of many are never clearly developed. Artifice, though very thin, is, nevertheless, often so closely woven, that you cannot see through it in such a manner as to be able, at all times, to attribute the action to the precise motive which gave rise to it. The professions of sincerity may be abundant, the language may be soft as air; but the conduct behind the scenes is as a "deceitful bow." Young men, just entering upon active life, cannot, therefore, be expected to have much acquaintance with the world. It may, and in fact often is, greatly modified by the *sphere* in which they have previously moved; by the *manner* in which, and the *place* where, they have been edu-

cated ; by the *kind* of persons with whom they have early associated, as well as by many other circumstances ; still, with every possible allowance, they are emphatically—

Inexperienced.

Time and intercourse alone can teach them : and even then, such is the finesse, so great is the duplicity and selfishness, so various are the attempts to over-reach others, even the prices of articles exposed for sale are so often made to vary according to the supposed respectability of the purchasers,—not to mention those attenuated and sophisticated methods of practising on the credulous and simple by those who have no integrity,—that young men are easily imposed upon ; which, independent of the injury they sustain, tends to sour their minds, makes them distrustful of all, and often tinctures them with misanthropy. Generous themselves, they are apt to think others as noble-minded ; open and candid, that others are as incapable of deceit ; honourable and upright, that others have no

sinister ends; and unsuspecting themselves, they lie open to all.

It is not my intention, of course, to libel any part of my species; but surely, when *He*, who perfectly "knew what is in man," commands all his followers to "Beware of men"—he must have had some very weighty reasons for erecting such a beacon: and if so, the line of conduct to be pursued in reference to the *inexperienced* cannot be mistaken. Who, in such circumstances, would not be anxious to tender the best advice, in the most winning form, and, as far as possible, to cover them with the broad shield of their defence? more particularly as this inexperience is, in general, accompanied with a degree of *self-confidence* by no means desirable. It is impatient of restraint. Few like to acknowledge their inferiority to others in any respect, especially in regard to knowledge. The young think they know, if not more, yet quite as much as their seniors. As the eye, in looking over a large sheet of

water, is greatly deceived as to the distance, so is the mind as to its attainments. Hence the young man always estimates the amount of his intellectual wealth much higher than he really finds it when he comes to expend it, and is quite surprised that it goes no farther. He presumes upon knowing what, in point of fact, it is impossible, at his time of life, he should know, since the knowledge acquired from books, or even from conversation, differs very materially from that acquired by intercourse with mankind. The former is theoretical, and is, so far, valuable; the latter is practical, but is still more valuable.

This self-confidence, if the terms be not a contradiction, often shifts its ground, and resigns itself to the direction of those who may have gained an ascendancy over him. In other words, the young man forms to himself an idea that such a person, or persons, are qualified to advise and direct him, and therefore he listens to no other. Self-confidence is the basis of this.

If they are wise and prudent, as well as possess integrity, so far all is well. But, if they are otherwise, it will probably be followed by the most fearful consequences: to prevent which, every effort should be made by Christians to gain their confidence; and nothing will more effectually contribute to it than to convince them, by our entire conduct, that we are animated by a sincere regard for their welfare, are prompted by a disinterested kindness, and that "integrity and uprightness guide us." This is the more necessary, because

Inconsideration is incidental to their age.

Insomuch, that the precipitancy of youth has become proverbial; while a considerate youth is, on the contrary, pointed out as rather singular. Their inexperience, as well as the rapid flow of their animal spirits, and the vivacity of their imaginations, lead them to a hastiness in judgment, where more advanced age hesitates, and to jump at once to conclusions, where that age feels out its way.

Hence they are often ensnared before they are at all aware of the consequences. How often, when kindly remonstrated with, is the reply, "It never occurred to me, or I should not have acted in that manner." But in nothing, perhaps, are young men more inconsiderate than in reference to their *personal responsibility to God*; little considering that in proportion to the more or less influential sphere they are called to move in, to the degree of information they have received, and to the mental powers they possess, that responsibility is increased in exactly the same proportion. Each is a talent bestowed by him who fixes the bounds of our habitation, and appoints the sphere of our operations, not to be hid, but to be expended for His glory who hath redeemed us "by the sacrifice of himself."

But, amidst the many causes which tend, if not altogether to efface, yet to weaken the conviction of their responsibility, inconsideration is far from being the least. It is characteristic of their

period of life. It operates extensively, even on mature age; much more, therefore, may we expect it on youth. So many things press upon their attention; so much presents itself to their opening minds, and, to an ardent mind especially, so much lies before them which they are anxious to know, that they are apt to forget their responsibility for all they have, for every step they take, and which attaches itself to every object they pursue. This thoughtlessness leads multitudes to take those steps which precipitate them into ruin, and to consequences which, had they duly contemplated, would never have been realised. This is not a mere supposable case. It occurs every day. If inexperience has slain its thousands, inconsideration has slain its tens of thousands. They walk on unmindful of the precipice at their feet. They wade out of their depth, and *that* alone reminds them they cannot swim. They jump into the boat, push out from the bank, get into the current, and then recollect the tide is ebbing, and they can-

not *feather their oars*. To remind them of the dangers to which they expose themselves is the office of mere humanity. To reason with them calmly, but forcibly, will often be attended with the most salutary effect. Many, no doubt, presuming upon the strength of their powers, and entertaining an exalted idea of their discretion, *will* follow their own wayward inclinations, preferring, like Rehoboam, the advice of others equally inexperienced, to that of "the grey beards," till they are involved in consequences from which they cannot extricate themselves. Still, the indifference with which efforts made for their advantage may be treated, or the very slight impressions which may be made on some, should by no means relax our efforts in behalf of all. Since, though some refuse, others will be induced to second them. One instance may suffice as an illustration.

A young man, who had served an apprenticeship to the profession of house-painting, and who had produced some

pictures which attracted notice, imagining that he could gain a livelihood by painting the *latter*, turned his back upon the humble profession to which he had been bred. On one occasion, shortly after the termination of his apprenticeship, when he waited upon his patron, Sir Walter Scott, with a picture which he had been commissioned to paint, Sir Walter addressed him nearly as follows:—“ I have thought, for some time, that were young men who have a genius for painting, and who are not possessed of sufficient patrimony to enable them to follow such a course of study as alone can raise them to eminence in the fine arts, to endeavour to improve those professions in which a taste for painting is required, it would be a more lucrative field for their exertion. I know no profession that stands more in need of this than that to which you have been bred ; and if you will follow my advice, you will apply yourself to its improvement, instead of struggling with the difficulties that you must meet with in following the higher

walks of art." In conclusion, he encouraged his protégé, by promising him his own house, at Abbotsford, to begin upon, the building of which had just commenced. I need scarcely add, that this advice was followed, and the illustrious individual who gave it, lived to see and acknowledge the satisfaction he felt from the beneficial effects that resulted from it. The individual is now the master of a large establishment, giving employment to a great number of men.*

Of all the difficulties, however, with which young men have to encounter, aided, as they are, by their inexperience, self-confidence, and precipitancy, for they all contribute to render them an easy prey to the designing, none, perhaps, expose them to greater danger than the numberless

Temptations with which they are perpetually surrounded.

The success of those temptations depends, indeed, in some measure, upon circumstances. What is strong to one, is

* Hay on Harmonious Colouring.

comparatively weak to another : but all exercise a greater or less degree of influence over them. These circumstances are, their moral temperament, the vigour of their passions, the degree of restraint which they have early been taught to put upon them, the prevailing disposition of their minds, their intellectual attainments, and the vivacity of their wit. Where this last is superior, their company is eagerly sought after, and they generally become the centre of their circles. If their minds are imbued with a sense of the inestimable value of Christianity, they bear in mind the responsibility which attaches to each of those talents, and exert their influence for the noblest of purposes. But if, on the contrary, with their brilliant parts, they are loose in their morals, the most fatal consequences flow from them. They contaminate the moral atmosphere ; while all around them inhale its pernicious influence.

In large towns, this is the more dangerous, because their intercourse is less

observed, and more frequent, than it can be in villages. Nevertheless, it is felt in both. In large towns, too, the temptations to vice are increased in proportion to the number of the population : and who can enumerate these ? Every species of folly to attract attention ; every conceivable artifice to allure the senses ; every variety of, so called pleasure, to win upon the affections, and engage the heart, spread over with all those blandishments, which the perverted, but united ingenuity of men can invent, combined with unwearied delight and a lavish expenditure, are perpetually presented to their view. And, if these are sometimes but too successful in drawing aside mature age, in what imminent danger must young men be placed ?

Nor should it be forgotten that man is the creature of circumstances. Attracted by society, and naturally imitative, he insensibly imbibes the sentiments, breathes the spirit, adopts the maxims, and forms himself to the habits, of those with whom he most frequently associates. The incli-

nation is biassed, precedents are sought for, and then it is gratified. The danger arising from a choice of *improper companions* is, therefore, great. A person, according to the Italian proverb, is known by the company he keeps. "For," says Locke, "you must take this for a certain truth, that let them have what instructions you will, and ever so learned lectures of breeding daily inculcated into them, that which will most influence their carriage, will be the company they converse with, and the fashion of those about them. Children (nay and men too) do most by example. We are all a sort of chamelions, that still take a tincture from things near us." And again, "'Tis not the modes of civility alone, that are imprinted by conversation, the tincture of company sinks deeper than the outside; and possibly, if a true estimate were made of the morality and religions of the world, we should find, that the far greater part of mankind received even those opinions and ceremonies they would die for, rather

from the fashions of their countries and the constant practice of those about them, than from any conviction of their reason. I mention this only to let you see of what moment I think company is to your son in all the parts of his life, and, therefore, how much that one part is to be weighed and provided for, it being of greater force to work upon him, than all you can do besides."*

Another author thus quaintly, but forcibly, expresses his sentiments : " Throw a blazing firebrand into snow or rain, and its brightness and heat will quickly be extinguished ; so let the liveliest Christian plunge himself into carnal company, and he will soon find the warmth of his zeal abated, and the tenderness of his conscience prejudiced."† And what Seneca remarks in one of his epistles, viz. they who remain for any length of time in a

* On Education, sect. 67 and 146 ; Works, vol. iii, p. 23, 65.

† Bolton's Directions for Walking with God, p. 10.

perfumer's shop carry away with them some of the fragrance of the place, is strictly applicable to the company with which young men most frequently associate. For "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

Do they always select the former? Far from it. The *Test*, by which the selection is made, is, too often, not their moral excellency, not the extent of their information, not because they may be improved by them; but the test is, their gaiety and frivolity. If they are inclined to be wild, it is softened down into—"they are only sowing their wild oats"—"they mean no harm"—"they are only their own enemies." Thus, for a momentary gratification, they drink into the same spirit, are gradually assimilated into their likeness, and become, like them, an incubus upon, if not a pestilence to, the next generation.

For, one step invariably leads to another till, as an inclined plane is to a machine set in motion, the path of evil is

to those who enter it. Their motion is insensibly accelerated till it becomes rapid, and ends in destruction. The Rake's Progress of Hogarth, is sketched to the life. The desecration of the sabbath is generally followed by, if not always accompanied with, frequenting the alehouse, and both by the gaol.

Of the temptations to desecrate the Lord's day, let the following statement, respecting the metropolis, be duly weighed. "In the summer season, the better circumstanced of the lower classes spend their sabbath in "trips," as they call them, on the river, or in visits to the tea-gardens scattered in all directions throughout the suburbs of the metropolis. It has been ascertained that the average number of persons who go on board steam-boats on the Thames on Sundays, during the fine weather, is 50,000; of whom, at least, 40,000 belong to the lower classes. In the tea-gardens, in the afternoon, there are usually not less than 60,000; full

50,000 of whom are of the lower classes.”* It would be easy to multiply testimonies, especially from the evidence given by Drs. D'Oyly and Barret, before the Select Committee of the House of Commons, on the observance of the sabbath day, 1832 ; but to those who know the force of example, and the inclination to pleasure which is generally felt, this evidence is amply sufficient.

Nor is this an isolated case ; as Bristol and Liverpool, Manchester and Birmingham, Leeds, and all our large towns, can declare ;—not to mention those fashionable watering-places which stud the shores of our island. Let, moreover, the population of Great Britain be compared with the *number* of those who attend *public worship*, and the difference, minus those who from sickness and other “ unavoidable circumstances” are detained at home, will show the *number of those* who, *in that particular* only, desecrate the Lord's-day throughout the land.

* The Great Metropolis, vol. i. 306, 307.

Of the number too, who are in the habit of frequenting gin-temples, alehouses, and beer shops, in the metropolis, in our large and small towns, hamlets, and villages, it is perhaps impossible to approximate even to a rough calculation. The following is the statement of Mr. Mark Moore before the Committee in the House of Commons with respect to the metropolis: "I adopted a plan a few months ago, in order to ascertain what number of persons went into the leading gin-shops in various parts of London. I selected fourteen houses; and the result of the whole calculation was, that there went into the fourteen houses, in one week, 142,453 men, 108,593 women, and 18,391 children, making a total 269,438, or 19,245 persons, into each of the fourteen houses, during one week." "It is computed that upwards of 3,000,000*l.* are annually expended by the lower classes in the metropolis, on the article of gin alone."*

But they who do frequent such places

* The Great Metropolis, vol. i. p. 297.

will have their gin, or beer, or both, by some means or other. When, therefore, it is recollected that the greater part of such persons belong to the lower classes, and that, if their pittance be expended, not only do their families suffer, and their children become early initiated in crime, but they themselves have recourse to poaching, to petty thefts, as they are called, or to the committing of larger depredations on property. A young man, some twenty-five years of age, craved relief from the writer, and, on being questioned, admitted that he came from Manchester. When he was told the manufactories were, at that time, in full employ, he replied, "Yes ; but I can't earn above *five and twenty* shillings a week, and that is hardly enough to find me in beer."

This habit of drinking has also fearfully increased in the districts through which the lines for all our rail-roads have been cut, and are cutting ; proving, not the evil of railways, but the danger to which young

men are exposed, from associating with those who tittle. While the confessions perpetually made by criminals demonstrate that between the desecration of the sabbath, and the ale-house, the distance to the gaol is much *shorter* than many apprehend.

Connect with all these, the fascinating power which theatrical exhibitions have over the minds of young men; the *hours* when they take place; the companions with whom they associate; the scenes so often presented to them; the snares spread for them both in the way to and from the theatre; and the *general* character of the actors and actresses themselves; and you will readily admit the danger to which they are exposed is great, and highly injurious to their morals.

Then, bear in mind, the propensity which all feel to have no superiors, especially in the article of *keeping up appearances*; the fictitious hope entertained by many of easily accumulating wealth by gaming, the inducements held out, and

the efforts made to entice them into gaming-houses. Passing by Crockford's, and the minor houses, let us take one of the third class. "The number of persons (noblemen's and gentlemen's servants, and shopmen with small salaries,) usually to be found at one time in one of this class of gaming-houses, is from forty to fifty. In the course of the twenty-four hours it is calculated that 120 persons visit one such house."*

Nor is this confined to the metropolis; but, like every other species of vice, extends itself through the country. And when all the various species of gaming which are practised, from betting on the race-course, to "tossing up" at a public house, are taken into the account, it will be found very generally to prevail; though "it is an offence of the most alarming nature, tending, by necessary consequence, to promote public idleness, theft, and debauchery, among those of a lower class; and, among persons of a superior rank, it

* The Great Metropolis, vol. i. p. 209.

hath frequently been attended with the sudden ruin and desolation of ancient and opulent families, an abandoned prostitution of every principle of honour and virtue, and too often hath ended in self-murder.”*

In proof of this, let the following fact, not generally known, but the truth of which can be well attested, sink deep into every heart. Several persons were found in a room, in the neighbourhood of Holborn, playing at cards. This, indeed, is no uncommon practice : but *they*, as if to show to what a depth of degradation vice can sink the human mind, and to what extent it can blunt even the common feelings of humanity,—*they* were found around the *dead body* of one of their companions, which body they used as a table, and *upon which they were actually found shuffling the cards*.

Of all temptations, however, those to sexual intercourse are, perhaps, the most prevalent, as they are but too suc-

* Blackstone's Comment. vol. iv. p. 210.

cessful, and too often accompanied with, or followed by the perpetration of the most atrocious crimes. Inveigled by the seducer, who ought to be branded with infamy, in the Roman sense of that term, the mind of the unhappy creature becomes exasperated, and, filled with revenge, plunges deeper and deeper into iniquity, till, lost to every sense of shame, she seems to delight in nothing so much as in wreaking her vengeance on the sex that betrayed her, by drawing young men into the snare in which she herself was caught.

Some, doubtless, enter upon the same course merely to pamper their passions. While others, again, prompted by the love of "filthy lucre," idle away the day, and prostitute themselves at night : and how successfully all these, and many more, gain " admirers," is, alas ! but too apparent. They are not confined to the streets," and to " lying in wait in every corner," but may be seen strolling about every village : and if " many strong men have been slain" by them, and their

“house is the way to hell, going down to the chambers of death,” how fearfully must our young men suffer, whose passions are in full vigour, aided as they are by those who gain their infamous livelihood by pandering for both.

And, as if the difficulties which surround young men were fewer than they ought to be, or the quantum of vice was not yet sufficiently great, or that it is a constituent principle in the element of their happiness; as if they would become better members of society in proportion as they are rendered selfish, vindictive, cruel, unprincipled, and unholy, the strenuous efforts of many a malignant and depraved spirit are specifically directed to the drawing of them from the paths of religion and virtue. Perfectly aware of the susceptibility of their minds to false impressions, and, consequently, to erroneous views, instead of removing the *former*, they only deepen them; and, instead of clearing the *latter*, they only obscure them. The press, that immense power of good

or evil, is by them dedicated to the powers of darkness, and (of course I refer only to the infidel portion of it) teems with their efforts to sap the foundations of morality, to undermine the interests of religion, to spread the abominations of anarchy, to vend the baubles of Voltaire, the poison of the to-be-lamented Byron, or the mud of Tom Paine. Instead of addressing the understanding, they appeal to the base and sordid passions of a corrupted heart; polluting what was holy, profaning what was sacred, and stifling what of the moral sense remained, till laid upon *the bed of death*—then each of their disciples finds

“ The scripture was his jest-book, whence he drew
Bon-mots to gall the Christian and the Jew :
An Infidel in health, but—what when sick ?
Oh ! then a text would touch him at the—quick.”*

For arguments, they employ sophisticated misrepresentations, if not falsehoods, which have been refuted a thousand times ; and yet “ New Editions” of them are

* Cowper's Truth.

repeated to satiety, without the least intimation of their having been refuted, and shown to be hollow as those who made and propagate them.

Then comes "the world's dread laugh," the contemptuous smile, and the misplaced ridicule. All who wish to *think*—before they embrace their sentiments—if they have any, are stigmatized with every opprobrious epithet, are represented as fanatics and weak-minded, or as trammelled with the prejudices of education; and they call upon them to "shake them off," to show their good sense by thinking for themselves, *i. e.* to think as they think, to become, what they call, liberal-minded, to act like rational beings, and not to suppose the character of the Deity is such as some poor weak-minded persons would represent it.

In character with these, and tending to the same point, are their examples, their speeches, their conversation, and, unhappily for multitudes, their own writings. Their forte is to dogmatise, where a wise

man hesitates ; and to plume themselves upon their own imaginary superiority, where *he* is conscious that others may know quite as much as himself.

To a mind deeply impressed with the importance of the subject, and which *has examined it to the bottom*, all these things are regarded with pity, indeed, but, at the same time, as among the most flippant productions of reason. As if man were not accountable to his Maker, and the *degree* of that accountability did not depend upon circumstances. But to young men, such things are pernicious in the extreme. If any doubt remains, let the conduct, public and private, the language, the tempers, and the whole lives of such as adopt them be examined, and the mist will be dissipated for ever. Though to enter further into the subject would be irrelevant, the writer requests attention to the following admission. At the close of a long conversation with an infidel, that infidel said to him, " Sir, candour requires me to admit one thing. If Christianity

be false, yet *you*, according to *our* principles, have *nothing* to fear : but, if Christianity be true, the infidel is lost for ever." Another argument is unnecessary.

When, therefore, to these difficulties the melancholy fact is added, that multitudes of young men, just at the very time they require the great test care, the most affectionate attentions, the assistance and direction of real friends, are unhappily so far neglected as to *be left to themselves*, who can question their claims ? Like a vessel, just putting out to sea, whether richly laden or not, they need a pilot. This remark applies chiefly to those who are constantly quitting the country, either for London or for our large towns, in search of employment. Removed from "sweet home" with all its attractions and endearments, they are placed 'amongst strangers whose sympathies, in large towns especially, are generally not the most lively. And when, to these again are added, the number of those throughout the country whose parents, having early trained them

up in every species of vice, imagine they have nothing further to do than to turn them upon the wide world, and leave them to "shift for themselves," without a moment's anxiety as to its consequences ; their difficulties are more than apparent. They are real, and excite the sympathy as well as call for the individual and collective exertion of every well-wisher to his species in their behalf. For

Their immortal interests are at stake.

Taking the population of Great Britain at 18,000,000, and the proportion of males, between the ages of fifteen and thirty, at one-thirtieth part, we have 600,000 persons between those ages, of which number, according to the best-constructed tables of mortality, about one-twentieth part, or 30,000, die annually. And, supposing the population of London to be 2,000,000, there are, in round numbers, 66,666 of the same ages, and consequently, allowing for the increase of mortality in large towns, more than 3,000 die annually in the metropolis, between those ages ; or, of the

number of deaths, about one-tenth part of the whole.

Startling as this intelligence may seem to the thoughtless, it cannot fail, amidst the gloom which the reflection spreads over a sensitive mind, of exciting feelings of deep interest for the spiritual welfare of young men. Not to say that the number cut off increases, even in a statistical point of view, the value of those whose lives are spared ;—eternity is the standard of value ; and every question ought to be viewed in reference to its aspect upon *that*. If man can give nothing, however valuable, “in exchange for his soul,” who can estimate the value of *thirty thousand souls* yearly passing into eternity ? and is nothing to be done for them ? Are they prepared to meet their God ? Can it be a matter of indifference whether they shall be happy or miserable ? Is that happiness of such a character, that it is of little moment whether they shall attain to it, or that misery, but such a slight remove from it, that it is next to immaterial

whether they become the subjects of it? Verily no. Both are endless; and both are inexpressible; such as "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive." To slight young men is, therefore, in every sense cruel—cruel to themselves, to their juniors, and to futurity. To slight them, is to undervalue their immortal souls, is to render eternity of less importance than a few fleeting moments of time; is to entertain sentiments at variance with Christianity, and to oppose the all-important *design* of its never to be sufficiently exalted founder Jesus Christ, who came "that they might have life, and have it more abundantly." By "now once in the end of the world appearing to put away sin by the "*sacrifice of himself*."

Let then, the practice of all nations, civilised and rude, be accurately surveyed, the present moral and spiritual state of society be closely investigated, and the fearful increase of crime among persons between the ages of fifteen and thirty,

which none can doubt, be duly considered. Let the causes of that increase be carefully sifted to the very bottom, the present aspect of the times be seriously contemplated, the relative position we hold among the nations be thankfully acknowledged, and the duties which will consequently devolve upon young men be admitted. Let their relative position in society be borne in mind, together with those difficulties which are incidental to that position, arising from their inexperience, self-confidence, inconsideration, the ever varying temptations with which they are surrounded, the efforts made to draw them aside from the paths of religion and virtue, their often being left to themselves, as well as that their immortal interests are at stake. —And their claims will stand out in bold relief to the view of all.

And, looking round upon society at large, *they* may address themselves to it in the language of Tacitus—we are—in pace decus, in bello præsidium.* “Your orna-

* De Mor. Germ. sect. 13.

ment in peace, and your defence in war ;” or, in the words of Cicero to his son : *Senibus—danda verò opera, ut et amicos, et juventutem, et maxime, rempublicam consilio, et prudentia quàm plurimum adjuvent.*”*—“ Let those advanced in years be particularly careful to aid both their *friends and young men*, and especially the republic, with their *counsel* and *prudence* :” and, what is infinitely more important, you should imitate the Son of God, who, when applied to by a young man, “Loved him :” and adopt the maxim of the great apostle of the Gentiles,

“ *Let no man despise our youth.*”

* De Officiis, 34, 123. Works, vol. ii. Quarto Edition.

CHAPTER III.

On the Duties of the respective Classes of Society in reference to them.

PREVIOUSLY, however, to distributing them into their respective classes, we propose to include all, whatever class they belong to, who bear the sacred, but common, name of Christians. We begin, then, with considering—

1. *The duties of Christians in general.*

Obviously bearing the impress of their divine Author on their front, attested by so “many infallible proofs,” and, consequently, embraced by every Christian as the record of his salvation, and the unerring guide of his practice, his first inquiry, on every great question, instinctively is, What saith the scriptures? and happily, their answer is, unlike the Grecian oracles and the assumptions of infidelity, unequi-

vocal, and cannot be mistaken. Nor is their adaptation to the actual wants of man more apparent in anything, perhaps, than in supplying him with information suited to every stage of his pilgrimage. They not only inculcate upon parents the duty of "training up a child in the way in which he should go,"—of "bringing them up in the nurture and the admonition of the Lord,"—and of "commanding their children to keep the way of the Lord, and to do justice and judgment;" but they address young men particularly in a manner at once the most touching and the most interesting. Their precepts are embodied in facts, and exhibited in operation;—a method of teaching universally admitted to be the most effective. The moral picture is painted to the life. None can mistake the likeness. Instead of a laboured description of the nature of the fear of God, you have it exemplified in the history of Joseph, preserving the chasteness of a Hebrew slave unsullied amidst the most fascinating and lucrative charms; sup-

planting revenge, when in his power, by infusing brotherly kindness; and suppressing pride, when, as “lord of all Egypt,” he might, instead of publicly expressing his affection for his venerable father and his before envious brethren, have coloured over his conduct, in declining to acknowledge them, with the pretence that he should offend the court, since, being “shepherds,” they were “an abomination to the Egyptians.”

At the time, moreover, when almost all Israel were wholly given to idolatry, Obadiah, though governor of the house of Ahab, and living immediately under the eye of Jezebel, yet, “fearing God from his youth,” hid one hundred prophets of the Lord, and fed them with bread and water during the severe famine which raged in Samaria;—teaching us that none, however elevated in the scale of society, are exempted from performing offices of kindness, even to the persecuted and the suffering, notwithstanding its unpopularity; and that the *love of man* is inseparably

connected with the "fear of God." The histories of Josiah, Jeremiah, Daniel, Shadrach, Meshach, Abednego, and Timothy, partake of the same character, and breathe the same spirit.

The conduct of these persons clearly met with the Divine approbation, and ought, for that reason, to be adopted by young men universally; and if by them, then should every facility be afforded, since "Whatsoever things were written aforetime were written for our learning."

Independent, however, of this, the obligation to imitate our heavenly Father, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" who requireth us to "love our neighbour as ourselves, and to do good unto all," must be binding upon all, because they are commanded. Young men, then, being of course included, their claims upon Christians bear the same proportion as their importance to society generally—an importance clearly recognised in scripture, since two of the books, Pro-

verbs and Ecclesiastes, are devoted to their instruction.

And, indeed, he only can, in the very nature of things, be deemed a Christian, who endeavours to imitate the example of Christ, as far as it is imitable. But, as already stated in the preceding chapter, when a young man applied to him, it is said, "Jesus loved him." Every Christian, therefore, is a lover of all such. And we are assured that it shall be announced before an assembled universe, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The obligation is therefore clearly binding upon every Christian.

Nor can it be denied that every Christian, worthy of the name, possesses a public spirit,—a desire to benefit all his species as far as his time, his opportunities, his circumstances, and his talents permit. Considering, then, that God "hath made of one blood all nations of men to dwell on all the face of the earth;" that all have the same Almighty

Parent, and are, so far at least, related to each other, have the same immortal nature, and are candidates for the same eternal world, it is impossible that such a person should not feel interested in the welfare of those who form so large a portion of our population. Nay, feeling the value of an immortal soul, the dangers which perpetually surround it, the happiness which may be lost, the misery which may be experienced, and the glory which will forever shed a lustre upon the salvation of even but one soul, he can never be indifferent.

To press the fear of God, then, upon young men by every possible argument, to direct and stimulate them in attaining it, to smoothe every difficulty which presents itself to them, and to shield them from all who would oppose their true interests, would injure their persons, would endanger their morals, would impede their progress in "the race that is set before them," or would spoil them of personal religion,—are, therefore, clearly the duty

and the honour of every Christian. The fear of God must be laid as the basis of their reformation, combining, as it does, their own welfare, spiritual and temporal, with the honour of God. Without it, they may, indeed, attain to much that is solid, enjoy many a personal and social comfort, and reflect a lustre upon all within their sphere ; but then, they will be destitute of that which alone can secure the Divine favour and benediction, can sweeten every other blessing, and which, teaching them how to live, will render them happy *here*, and also prepare them for the possession of that inheritance which is “ incorruptible, and undefiled, and that fadeth not away.”

To imbue their minds with a sense of religion—the religion of the Bible—ought, therefore, to be the paramount object of all Christians. And, to promote this, let *the Word of God* be placed in their hands. This will teach them to “ flee youthful lusts ;” to shun “ the house of the strange woman,” which is “ the way to hell, going

down to the chambers of death ;” to “enter not into the path of the wicked, and go not in the way of evil men ;” to regard the things of time as transitory, and unsatisfying to the vast desires of their immortal minds, and therefore, as not the supreme good of man ; to remember they “ must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad ;” and besides throwing a light upon all the dispensations of God to our world, will act as a kind of specific against the poison of infidelity, since nothing, perhaps, lays the minds of young men open to the influence of irreligion and the insinuations of infidels equal to—*ignorance of the Scriptures*. Before their light both vanish as the beasts of prey retire before the rising sun. “ The young man cleanses his way by taking heed thereto” according to that word. Besides, there is a sublimity in it which elevates the mind and refines the taste ; a purity which sanctifies the heart, an adaptation

which comes home to the wants, and a warmth within its sphere which all conversing with it sooner or later feel. The amazing displays of divine love made therein in behalf of men to redeem and sanctify them, insensibly affect their minds, till

“ They long to love as angels do,
And wish like them to sing.”

Next to the word of God, let *able and suitable works* be distributed among them: the shorter, perhaps, the better. When a book of the kind is lent, or given to them, the promise of reading it, or its general character, or having an idle hour, may induce them to peruse it. It was in such an hour that Colonel Gardiner took up that work *to look at* which was made the means of saving his soul, of purifying his passions, and of preserving his honour. The disembodied spirit of Henry Kirke White — “ the martyr student ” — is *now* reaping the happy consequences of reading Scott’s “ Force of Truth.”

Nor should the elegant maxim of Solo-

mon be forgotten, that "A word *fitly spoken*, is like apples of gold in pictures of silver."—"The fine fruit receives a new charm, by showing itself through the elegant apertures of the salver."

Every effort should, however, be accompanied with *prayer*, especially that kind of *mental* prayer so successfully practised by Nehemiah, ii. 1-4, "Then I was sore afraid—so I prayed to the God of heaven."

Every Christian moves in a given sphere. Let the question, then, be seriously weighed, in what manner can *I* most prudently, and yet most effectively, benefit those young men around me? Let your conduct be, as it were, *magnetic*. It is said, that when the savages of Louisiana were about to put to death Lavalette (I think) and his companions, he took out a small looking-glass, and, placing it at his breast, asked them if they would kill one who had them all in his heart? The savages, seeing themselves in the glass, warmly embraced them all. Such a glass

should the *conduct* of Christians be, in reference to young men. They should see clearly in your intercourse, in your spirit, and in your actions, that you have them "*all in your heart.*" Attraction is the great law of nature, and is as unquestionably the great law of Christianity.

If there be a luxury in doing good ; if it be a gratification to the noblest and best feelings of our nature, much more must it be to reclaim, or even to prevent, but one young man from ruin. And who are so well qualified as Christians? You know the sorceries of the world ; and will you not unmask them?—the blighting influence of evil companions to all that is lovely and of good report ; and will you not assist them in the choice of proper ones?—you see the entrance, at least, to all those many "by-paths" in which so many are lost to themselves, to their relations, to society, to the church, and to God ; and will you not walk with, and show them the right way?—You have trodden the path of the young man, which

you found smooth and slippery as ice ; and will you not extend your hand, and aim to hold them up ? In proportion to the danger should be the degree of alarm ; and in proportion to their value should be your anxiety and exertion ;—always remembering, that “ he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”

From these arguments, every Christian will at once recognise the importance of the subject, since the scriptures place them in such a prominent light ; and if *they* direct their conduct, or warn them of danger, stimulate to the pursuit of every acquired excellence, or throw over them the shield of the divine approbation, Christians will, for the same reason, adopt the same method, and pursue the same plans.

If, however, any doubt should remain in the mind of the reader respecting the particular claims of young men, I would respectfully invite him to investigate the

subject fully ; to make himself acquainted with those residing in his own immediate neighbourhood ; to mark the *ages* of those committed for trial at the quarter sessions or assizes in his sphere of observation, and at the Old Bailey ; to examine the annual reports of the Secretary of State for the Home Department, as well as the reports of those whose eye, interesting itself in their behalf, penetrates every “ nook and corner ;” and his doubts will vanish.

The facts, too, stated in the first chapter prove that, whether they were Chaldeans or Persians, Grecians or Romans, the ancient Germans or others, all united in sentiment, and contributed, agreeably to their respective notions, what they deemed most proper to promote the welfare of young men. Is then Paganism to be compared with Christianity ? or the Pagan himself with a Christian ? Is superstition, either in itself or in its consequences, to be compared with the sublime, manly, and holy religion of the Bible, so that the professors of the *former* were justified in

their care, but the professors of the *latter* will be equally justified in their neglect, of young men ? Oh, no ! With such an unequalled example as the Son of God is to man ; with such a price as he paid for the redemption of the soul ; with such means as he appointed, and with such immense advantages as he promised should flow to them from exertions made on their behalf ; —no Christian can be indifferent to their claims. The past, the present, and the future, all combine to establish them, and of course to press them upon their attention.

Say not, there are so many institutions to be supported, so many calls to benevolence, that we cannot meet the demands of all. I grant it. But I plead for your sons, and the sons of your friends and neighbours. I plead for the “ sons of the stranger,” who live in the far east and west, the north and south. I plead for your hearers, your apprentices, your servants. I ask not for your money : but I plead for your example, your co-operation, your

talents, your influence, and your prayers ; and can you refuse them ?—No. Christian benevolence, like the waters of the prophet, spreads its “ healing ” influence wherever it flows. Disdaining to be trammelled by distinctions arising from colour, from education, from rank, or from particular views, it recognises in every man a brother, and in every Christian a member “ of the household of faith.” Like the sun, it shines “ upon the evil and good ; ” or, like the rain, it descends on the “ just and the unjust,”—visiting the sick, relieving the distressed, opening the doors of the asylum for the wanderer. Conscious too of the importance of “ training up a child in the way in which it should go,” it establishes infant, Sunday, and day schools ; translates and distributes the word of God, which is the daily bread of myriads, in their vernacular tongue ; and sends forth its ministers to open its treasures, and particularly to announce to a lost race, “ God so loved the world, that he gave his only begotten Son, that who-

soever believeth in him should not perish, but have everlasting life." Vast and various as these exertions are, christian benevolence is never worn out with labour. Success stimulates it. Opposition only makes it to weep and pray. It may be damped, but it can never be extinguished.

Unlike philosophy, "so called," and the chilling damps of infidelity, it never cools down to zero. Nor, to adopt the sentiment of Lord Bacon, does it want for opportunities of doing good, but makes them.

If, therefore, the soul of man is immortal; if Christianity is true; if it alone, of all the systems ever propounded to man, can promote his happiness, can preserve him amidst those ever-shifting temptations which surround him, can guide his feet into the way of peace, and can gild his dying hour with the bright hope of "pleasures for evermore;" then is it the duty of Christians to stem the torrent of infidelity by every means in their power. Take

young men to the dying chamber of the infidel, when the cold and clammy sweat of death is washing away his once supposed immovable principles. Relate to them the confessions of those happy few who have scrambled out of its interminable swamps ; and then, taking them to the chamber,

“ Where the good man meets his fate—”

let them hear him say, “ I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” The moral atmosphere of the *former* chamber is such, that even the irreligious cannot inhale it ; but turns pale, experiences all the rigours ever attendant upon certain feelings, and for once *prays* to be excused. The *latter* chamber acts as an exhausted receiver to the objections, to the vanity, and to the hopes of the infidel.

Let Christians, then, watch every movement that is made by the legislature ; and if anything be brought forward that will,

even probably only, prove injurious to young men in a social, or moral, or spiritual point of view, let them, respectfully but firmly, lift their voice against such a measure, as the voice of one man. If, on the contrary, any measure is contemplated which, it is probable, will promote their interests, let them unite to encourage, to strengthen, to defend it. The Greeks laid aside their contentions during the celebration of their games. Unions are formed in all parts of the country for the purpose of giving effect to the law: let all Christians, dispensing with their Shibboleths, and Sibboleths, form one grand union,—in principle at least,—having for its noble object the present and future prosperity of young men.

In offering these remarks I beg to be distinctly understood. I am far from advising Christians to become *political*, in the technical sense of that term. Quite the contrary: it becometh them, “not to entangle themselves with the affairs of this world” farther than is necessary. But I

cannot forbear expressing my firm conviction that, happily, so great is the number of Christians, such is their wealth, so commanding are their talents, so varied is their learning, and so extensive is their influence in the present day, nothing can pass into law, or remain such, touching the interests of young men, if only *they, as a body*, unite to object to it. The converse of the proposition is therefore true.

It would not be proper, however, to close this section without reminding the christian part of the *opposite sex* of the very extensive influence which they have on ours; and, consequently, the obligation which devolves upon them to use every fair opportunity to discountenance vice, and encourage the profession of virtuous principles. Let them throw their immense weight into the scale, and the results will not be doubtful. In fact, the history of civilised life proves that, as a general principle, *man* is, in some measure, what *woman* makes him: and the more of religion, of kindness, and of inte-

grity she infuses into him, the more she increases her own happiness, and the higher she elevates herself. But a hint only must suffice.

Hitherto, the observations made refer chiefly to Christians generally; but from this point, they will be restricted, as much as possible, to the individual capacity of the several classes. Our next will therefore be

2. *Ministers.*

On this delicate part of the subject, I would by no means even seem to dictate, aware that every one who takes upon himself the office of the christian ministry, virtually admits its importance, and, therefore, directs his attention and his efforts to it. Nor can specific rules be laid down which shall apply to every case: since there are, perhaps, scarcely any two spheres which, in all points, resemble each other. What will apply to one, may not at all apply to another. One sphere extends over a wide space, another is exceedingly limited. The *former* embraces a

great diversity, including all classes, from the well-educated to the illiterate; the *latter*, by far the more difficult, embraces, perhaps, the unlearned only.

It is *here*, however, assumed, that he has dedicated himself, his time, and acquirements, his influence and talents, all to the promoting of the Redeemer's glory in the welfare, temporal and spiritual, of the entire family of man: for thus extensive is the divine commission. "Go and preach the gospel to every creature."—"Praying them in Christ's stead, be ye reconciled unto God."—"The weapons of his warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—Thus "the saints are perfected;"—"The body of Christ is edified:"—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

•

measure of the stature of the fulness of Christ :”—“ From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”—His prevailing desire is to “ present every man perfect in Christ Jesus ;” who has engaged to “ present them faultless before the presence of his glory, with exceeding joy.”

Compared with this, everything else retires into the shade. Nothing earthly can be placed in competition with this sublime and holy purpose. And thus the church becomes a “ preparatory school” for heaven. But of those who are won to the faith, the young form by far the greater proportion. And the heart of the christian minister yearns for their welfare, as his eye, darting from pew to pew in a large assembly, observes their number, their interesting countenances, and their fixed attention ; and though comparatively

•

few can lay claim to equal success with the venerable Baxter, yet every minister will bear his testimony to the truth of the following remarks recorded in his life.

“ My first and greatest success was among the young : and so it was, that when God had touched their hearts with a love of goodness, in various instances, their friends, their fathers, their grandfathers, who had lived in ignorance and sin before, became religious themselves, induced by their love to their children, who now appeared so much wiser, and better, and more dutiful than before. In a little time religion spread through many families, and after a few years there was scarcely a house in which the worship of God was not maintained.”

Confining our attention, however, to young men, the christian minister, *like the sacred writers*, lifts his warning voice—
“ Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but

know thou, that for all these things God will bring thee into judgment." Conscious too of the uncertainty of life, and of the golden harvest which the aged reap from the seed time of their youth, and the pleasure with which they gather the ripe fruits of virtue that only then budded forth, *He* urges them to "Remember their Creator in the days of their youth." He adduces a variety of arguments to prove "It is good for a man that he bear the yoke in his youth." He appeals to them, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" He exhorts them to "flee also youthful lusts; but to follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart: and "to be sober-minded." He shows that the impetuosity of their desires can be restrained only "by taking heed to their way, according to the word." He stimulates "young men, to praise the name of the Lord." He "entreats—the younger men as brethren." Like Moses, he em-

ploys "young men" in the service of his master. With the beloved disciple, he "rejoices greatly when he finds them walking in truth;" encourages "young men, because they are strong, and the word of God abideth in them, and they have overcome the wicked one:" and thus he obeys the injunction of the great Shepherd, "Feed my lambs."*

Nor, is the attention of ministers confined exclusively to such. It extends to all who come within the sphere of their operations. The reasons which induce Christians in general to regard young men with affection operate powerfully on them. "They watch for souls as those that must give an account;" and on them especially their hopes are founded of filling up the places of those who will shortly descend to the grave. On young men will devolve the duty and privilege of supporting and

* Eccles. xi. 9, 121; Lam. iii. 27; Jer. iii. 4; 2 Tim. ii. 22; Titus ii. 6; Ps. cxix. 9; Ps. cxlviii. 12, 13; Exod. xxiv. 8, compared with Numb. xi. 28; 1 John ii. 14; 2 John iv.; and John xxi. 15.

of extending those institutions which have for their specific objects the amelioration of the condition of humanity, the enlargement of the Redeemer's kingdom, and the care of their juniors. To them, moreover, they are looking for some of the brightest jewels which shall adorn their "crown of rejoicing."

Impressed, then, with the value of young men to their families, to society, and to the church of God ; but, at the same time, aware of the unceasing efforts made for their destruction by the great adversary of souls, by a corrupting world, and by the facilities which they themselves afford to being drawn aside, let christian ministers, like St. Paul, " travail in birth again till Christ be formed in their hearts." Let them bring all their learning, all their experience, all their knowledge of the world, all their talents, prayers, and exertions, to bear upon this great question. Let the clergy especially, as a body, combine their influence, and all they have and are, and the beneficial results will soon be apparent. Their example will be imitated ; the sympathy will

soon spread ; and accessions of young men to the church will gradually be made, till it shall present an unbroken front to the enemy, which all their combined efforts can never force.

Independent, then, of those catechetical exercises which, imitating the primitive church, form so interesting a part of ministerial labours among the young ; and of those comparatively few periodical lectures which are established in the metropolis ; let the addresses of ministers from the pulpit, in their stated ministrations, to young men, *be more prominent*. They will awaken attention ; they will lead to reflection, will convince their understandings, and interest their feelings, by showing, that you constantly bear *them in particular* on your spirits, and are specially concerned for *their* welfare ; while it will tacitly substantiate the importance of their claims in the estimation of others.

Aided by your advice, stimulated by your exertions, awed by a deep sense of the authority of God's word, and impress-

ed by your repeated addresses, *Christians* in general will respond to the call; *parents* feel their own immense responsibility; *employers* practically avow the connexion between *superiority* in manual labour and *mental* improvement, between scriptural morality and the divine benediction; while the public at large will step forward and recognise their superior claims.

None are better qualified, because none are, perhaps, better acquainted with practical life, or oftener frequent those scenes *where truth*, if ever, is sure to be elicited. Whose eye painfully observes the first wrong step of the wanderer? Whose ear listens to the declaration of the infidel as to what first distorted his views of moral truth, and first subverted his moral principles? or whose ear, again, listens to the dying, but penitent, confession of that which first led the young man from the path of virtue?—It is the *christian minister's*. It is his eye that wept, and his ear that was pained. The quicksands have been pointed out to him, let him fix a

buoy upon them. The place where the insidious, because unseen, rock lies has been shown to him, let him erect a beacon. At the entrance of that path down which the listless, or uninformed wanderer strolled, let him place a finger-post, with this broad inscription upon it—*This leads to misery and to death.* And without, of course, mentioning the party, let the facts thus elicited be publicly announced for the benefit of all.

Of the claims of young men upon ministers there can, then, at the present time especially, be no doubt; the only questions are, what is that line of conduct which ought to be pursued in reference to them, and by what means may they most effectively promote their interests? These questions can, perhaps, be most accurately answered by themselves, for the reasons stated at the beginning of this section. Still, I may be permitted to reply,—in addition to the remarks already made,—aim at gaining their confidence and esteem, as well as convincing them by indubitable

evidence, that you are interested in their welfare in every sense of that term. And in order to this, *extend your influence among them.*

Tertullian, in his Apology, c. 37, appealing to the Roman emperor, or governors, writes, " We were but of yesterday, and we have filled your cities, islands, towns, and boroughs, the camp, the senate, and forum, &c.

Mechanics' Institutes are springing up in most of our towns, and though *religion* (as well as politics) is excluded,—wisely, perhaps, in the *present state of society*, inasmuch as they would otherwise become mere arenas for the display of polemical prowess,—let christian ministers unite themselves with them; their advice, their occasional presence, and their associating with the members, will produce a most salutary effect. In that capacity they may act as " watchmen," and, observing every movement of the enemy, give the alarm, if occasion require it.

Let them form and cherish small asso-

ciations of young men in their respective parishes, or immediate circles, of which the Metropolitan, or British and Foreign Young Men's Society—so long as its affairs are properly conducted, and no “sectarian” feelings are permitted to operate—might form the nucleus, or be considered as the medium through which all their intelligence, respecting other associations, might be received and conveyed. At the same time, great care must be taken that its machinery be neither too complicated, nor the working of it be allowed to incur too heavy an expense. If, indeed, it is intended to hold communications with all parts of the united kingdoms, and with other parts of the world, a central society is indispensable: but, if not, then it is matter for grave deliberation whether, in a dense population, the limits of each parent association should not be circumscribed by the geographical boundaries of the parish in which, though several associations might be formed, they should have a common fund and a select library for

the whole. At all events let ministers contribute to their stability, to their usefulness, and to their extension, by those various means which they possess. Let ministers in large towns establish similar institutions, and keep up a constant communication, by means of secretaries, with the central institution, if there be one. Let ministers in our country villages divide their neighbourhoods into districts, and, at certain places, taking them in rotation, let the members be regularly addressed, and the operations of other similar societies, if needful, be laid before them. The moral and spiritual, the local, and even statistical advantages flowing from such combinations would gradually swell the number of their members, and commend, by their salutary effects, such institutions to the patronage of the public. The apostles of infidelity and of anarchy are ever upon the alert, and ought not the ministers of truth and peace to be equally active? Nay, to "let your light, in this respect, so shine before

men, that they may see your good works, and glorify your Father which is in heaven?" Concentrate your energies. If the honour of God, if the glory of the Redeemer, if the agency of the Spirit, in directing to him, and in sanctifying the heart; if the value of immortal souls, if the welfare of man, and if the triumph of truth, be objects worthy of your most enlightened efforts, then, " Whatsoever thy hand findeth to do," in reference to young men, " do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." And this is the more imperative, at the present time, because the facilities of communication between all parts of Great Britain, nay, of the whole world, are so rapidly increasing, by means of the improvements introduced by science. It is stated, by the author of the Great Metropolis, that " the number of Scotchmen supposed to be in London is about 130,000, being within a few thousands of the population of Edinburgh. The number of Irish-

men is computed at 200,000, being nearly equal to the population of Dublin. The number of Frenchmen in the metropolis is calculated to be about 30,000.* Besides which, it frequently happens, that, when a youth has finished his education, or leaves his Sunday-school, he is removed from under the care of his minister to a considerable distance. The anxiety of the minister for his welfare has not diminished; but circumstances prevent all further intercourse, except by an occasional epistle. The eye of his early guardian can no longer watch over him, nor can he tender that advice which, at such a season of life, is of so much importance. Instead, too, of associating with those who have been his early companions, and whose religious education has been exactly the same as his own, he is separated from them, and possibly exposed to the pernicious influence of others, whose morals and religion have been in part, if not altogether, neglected.

It is, therefore, of immense importance

* Vol. i. p. 15.

that christian ministers should communicate with each other upon the subject, and commend by letter, at least, the youth to his care. They may, perhaps, be personally unknown to each other; *that*, however, will be of little consequence, if both are influenced by the same motive. Let this become a kind of axiom, well understood, and invariably acted upon; except, which will very rarely happen, either the parent should refuse, or the young man himself should decline; in which case a most solemn and affecting duty is at once imposed upon the minister—to warn both of the consequences. The advantages of such a plan are too obvious to require elucidation. The care bestowed in removing, and in transplanting such tender saplings will be amply compensated, by their subsequently vigorous growth. Possibly a change of soil may render them even more flourishing. Be this as it may, I assume they are able to read, and therefore, that one of the most important steps which can be taken in reference to them is, *to supply*

them with suitable books for their leisure hours; inasmuch as the mind is an ever-active principle. If a right direction be not given to it; if habits of attention and industry be not formed; if it be not supplied with materials for reflection, it will necessarily fritter away its time, or waste its strength on trifles, by becoming either stupidly ignorant, or else it will be engaged in framing, and afterwards in executing, evil and mischievous schemes. If knowledge is power, ignorance must be weakness; and of all weakness, mental weakness is the most to be dreaded, because the most dangerous, as it is the most wretched.

If such advantages, civil, religious, and social, may justly be predicated of instruction generally, much more may it of religious instruction in particular; since it is directed not to crowd the memory with a set of technical phrases, not to prepare the champion of a party, but to instil principles, to explain their nature and their connexion, to show their bearing upon

practical life, that “ whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise ;” they should “ think on these things,”—to show the basis on which Christianity rests, and the obligations under which they are laid to believe its doctrines, to embrace all that it propounds, and to practise what it requires. Thus the intellect will be sharpened, while it is informed ; the mind be invigorated and improved by exercising its powers in the contemplation of *truth* in all its simplicity, beauty, sublimity, variety, and importance. And thus, too, while it ameliorates their condition in a thousand ways, and softens their manners, will prove beneficial to themselves, and to those around them.

Let ministers, therefore, supply them with books suited to their age, their attainments, their circumstances, and their prospects in life : for who are, generally

speaking, better qualified to select such books than well-educated ministers? Let each, then, where it has not been done, exhort the richer attendants on his ministry to aid him in forming what may be termed a lending library for the young men committed to his charge, and establish a reading society among them, of course taking care to prevent the introduction of infidel and other improper publications among them. The human mind requires a stimulus, not a damper.

To these efforts should be added, if possible, the distribution of young men into classes, and meeting them privately. Each class might be considered as introductory to the next. The several addresses delivered to them might be made to bear upon the superior advantages they enjoy compared with others; their personal responsibility; the benefits which they may confer upon all around them; the respective duties which they owe to God, to themselves, and to their neighbours; the popular evidences of Christianity, and upon the

substance of Christianity itself: or they might be encouraged to apply for direction, and for a solution of their respective difficulties.

These addresses should be easy, familiar, and interesting, interspersed with such remarks and proofs, and accompanied with such illustrations, drawn from well-authenticated facts, and from passing events, as come within the range of their own more immediate sphere. These will make a deeper impression upon the vivid imaginations of young men than a chain of close reasoning can upon their understanding; though the *latter* must upon no account be neglected.

Upon the manner of conducting such meetings, it seems unnecessary to offer any remarks. But, the principal difficulty which at present occurs to me, is, the *time* it would occupy. This, however, might perhaps be easily surmounted, if the time usually spent in visiting was abridged; and, in fact, would accomplish one of the most important objects proposed in pasto-

ral visits, while it would prevent young men frequenting improper places, inasmuch as the interval between lecture and lecture should be occupied in reading upon the particular subject.

Let, then, the particular claims of young men be duly investigated by ministers, and they will speedily arrive at the conclusion that no efforts should be spared on their parts to influence, instruct, and shield them; while their united prayers will be—“That our sons may be as plants grown up in their youth:”—“Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”

3. *Parents.*

If the subject of the preceding section was delicate, this, it will readily be admitted, is exceedingly tender. For, notwithstanding the care, anxiety, perseverance, and expense, accompanied, too, with earnest prayer and religious instruction,

which many a parent has bestowed upon the early culture of his offspring, he has yet to lament, "My house is not so," as I could desire, "with God." The father's hope has risen to active life; but the sorceries of the world have enchanted him. He has withered beneath the influence of prosperity, or infidelity has scathed him like a once beautiful tree struck from heaven. With such a parent every Christian will deeply sympathize, and for such a young man unfeignedly grieve; while he stands forth a warning to his fellows, and a beacon to parents. But the failure of one ought to stimulate in behalf of others—rendering all for ever irreconcilable to that which drew him aside.

Such failures are, however, merely isolated, compared with the mass who derive permanent advantage from early attentions, and would, doubtless, become infinitely increased, if the same care and instruction were extended to all. The parent cannot, indeed, impart real religion to his child, but there are, be it remembered, means of

grace in order to the obtaining of *that* grace; one of the first of which is indubitably a pious education. Nor can any one be reasonably astonished at the increase of crime, or at the desecration of the sabbath, as long as *this* is so fearfully and extensively neglected. Every family is either, a nursery for Satan, or a plantation for God; a forcing-house for vice, or a green-house for virtue. Can there for a moment be a question which is preferable? Shall all animated nature be tender over, provide for, and defend their young, and man alone be, as reported by some, the ostrich of society in reference to his? No: far from it. You will darken the evening of your days, and embitter your whole life after they shall have become young men.

“Bring them up, then, in the nurture and admonition of the Lord.” “Consider how much the welfare of church and state depends on this duty. Good laws will not reform us, if reformation begin not at home. This is the cause of all our

miseries in church and state, even the want of a holy education of children. I also entreat parents to consider, what excellent advantages they have for saving their children. They are with you while they are tender and flexible. You have a twig to bend, not an oak. None in the world have such interest in their affections as you have. You have also the greatest authority over them. Their whole dependence is upon you for a maintenance. You best know their temper and inclinations.”*

How pointed is that inquiry. “ Did he not make one ? Yet had he the residue of the Spirit. And wherefore one ? That he might seek a godly seed.” Mal. ii. 15. Would you wish seriously and advisedly to frustrate that design ? I am persuaded you would not. Say, therefore, practically, “ Here is one to be brought up, to be educated. Our first care shall be about his mind ; for this is an intelligent and immortal part ; this is the seat of God’s holy image, if ever it shall be produced ;

* Baxter’s Saint’s Rest, p. 182.

and it is itself his natural image : for as it is a mind, or hath a mind, so it is a spiritual and intelligent being, and is like God naturally, and his very offspring, upon this account, who is pleased to style himself the Father of Spirits, and the God of the spirits of all flesh ; of those spirits that dwell so meanly as in flesh. And therefore, *that* ought to be the agreed and resolved first care, that our principal concern be about the minds of our little ones."

Such views, of course, pre-suppose that you have instituted social worship in your families. Without which there may, indeed, be earthly prosperity, as the history of the world abundantly proves ; but certainly no spiritual benediction resting upon them. If your morning and evening sacrifices of prayer rise not to the Giver of all good through the great Mediator, how can you expect his favour, or that your family should resemble a " field which the Lord hath blessed ?"

To this should be added one branch of

parental duty which is very apt to be overlooked. You ought to impress upon their minds the great importance of entertaining just views of the *point* where they should *begin* ; or of what should be the *first* object of their pursuit. It frequently happens that the very first inquiry of parents is, how their children may become rich,—may fill some important, because public, station in society ; and to the accomplishment of these desires all their efforts are directed, and their advice given. The utmost prudence in the management of their affairs is, doubtless, necessary, and will often prevent intense anxiety ; but if parents are exclusively worldly in their aims, their advice will partake of the same character ; how then can they expect those under their tuition to be otherwise ? If the thoughts of parents are chained down to the present world, is it reasonable to suppose their children will aspire in their affections and pursuits to another ? It is to mistake the *means* of their existence for the *end* of it. The possession of providen-

tial blessings is but a very subordinate part of it. Such is the light in which the scriptures place the subject.

When Solomon was directed to ask what should be given him, he, viewing a "long life, riches, and honours," as secondary blessings, petitioned — "Give thy servant an understanding heart; and "*because*" he asked the *latter* and not the *former*, he received *all*.

Instances might be multiplied indefinitely; but the command of our Lord is sufficient. "Seek *first* the kingdom of God, and his righteousness; and all these things shall be added unto you." The order here observed cannot be inverted by parents with impunity. It therefore becomes them, as they desire their prosperity, to impress upon the minds of their youth the advantages of seeking *first* the kingdom of God, &c., and of leaving the other things to him. Since "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

“ Indeed, no small measure of prosperity seems ordinarily *interwoven* with a course of filial piety. The comfort which it insures to parents, the harmony which it produces in the family, the peace which it yields to the conscience, are all essential ingredients of happiness. To these it adds the approbation of every beholder ; the possession of a fair and lasting reputation ; the confidence and good-will of every worthy man ; and, of consequence, an opportunity of easily gaining those useful employments, which worthy men have to give. Beyond this, it naturally associates with itself that temperance, moderation, and sobriety, which furnish a solid foundation for health and long life. In my own apprehension, however, these are not *all* its blessings. I do not believe that miracles are wrought for its reward : neither will I say, that purer gales breathe, to preserve its health ; nor that softer suns arise, or more timely rains descend, to mature its harvests ; nor that more propitious winds blow ; to waft its ships home in safety.

But I will say, that on the tide of providence multiplied blessings are borne into its possession, at seasons when they are unexpected, in ways unforeseen, and by means unprovided by its own forecast, which are often of high importance; which, usually, are not found by persons of the contrary character.”*

And in no manner, perhaps, are the minds of youth more easily impressed than by well authenticated facts. Make, therefore, the providence of God a commentary upon his Word. Show them the connexion between the events which happen, in given cases, and their conduct.

A youth, very anxious to see an histrionic representation, requested a professor of music to intercede with his father for his permission. As soon as a play was to be performed to which, it was thought, the father could not reasonably object, he asked his permission to let his son accompany him and his family. His father instantly replied, “No, sir, not for the

* Dwight's Theology, vol. iv. p. 104.

world. And I must request it as a particular favour that you will not awaken any desires of the kind in the mind of my son, nor ever repeat the request to me."

The youth thought it very hard. Some time after, an event in point transpired. Sitting with his parents one evening, his father said, "My dear, you were very anxious to accompany Mr. — and his family to the theatre: but regarding all such places as extremely injurious, I could by no means give my consent. You know that your welfare lies the nearest to our hearts of all our earthly comforts. Our prayer is, that the divine blessing may *rest* upon you; that when we are laid in the grave, *you* may be happy, and be made a blessing to others; and that after you shall have served your generation, we all may be permitted to meet together in that world, where anxiety shall be unknown. I have something to tell you. A young lady, an only daughter, had often solicited her parents to let her go to the theatre; but they, like me, as often posi-

tively refused their consent. Bent, however, upon going, she contrived, by means of some friends, but who proved her most cruel enemies, to be invited to their house to spend the day, and stay all night, that, unknown to her parents, she might accompany them to the play-house. They went : but while there, she was suddenly taken ill, and, before she could be removed, she expired, and was taken home a corpse. She died, you see, while in the very act of deceiving and disobeying her parents. Their hearts, poor dears, will be quite broken. The providence of God, you perceive, frowned upon her. My dear, would you like to die as she died, upon forbidden ground ?” The youth never forgot it. The impression made upon his heart could never be effaced. Nor has he ever dared to enter a theatre.

The care and attention thus early bestowed upon them will increase with their growth. Viewing them as reflections from yourselves, as offsets which are to produce fruit, or as satellites revolving round you,

can you be indifferent whether the reflection be just? whether the fruit be beautiful, and alike as ornamental to themselves as it shall be beneficial to others? whether they shall be totally eclipsed? It is impossible. You have watched their early growth with the utmost tenderness and anxiety, seen the inroads of disease, felt every pulsation during its progress, and rejoiced at every favourable change. An unkind atmosphere has excited alarm, and occasional epidemics have as often roused your vigilance. But do these feelings become blunted as the dearly-loved youth rises in his "teens?" Quite the contrary. The causes vary, indeed, but their intensity, if possible, increases, and embody themselves, as it were, in one ardent desire, which is to see the promising youth "turn out well." Looking round you, moreover, upon the numerous temptations which surround our young men, upon the many shades of difference in the companions to be chosen, you incessantly offer your petitions to "Him who is the head over all

things," that your offspring might live before him, become useful and honourable members of society, and a solace to yourselves as you pace your way to your "long home."

The means are yours. By early imbuing them with religion, you will pre-occupy their minds, furnish them with rules, or rather store their minds with those principles which practical life will daily call into exercise, fortify them, under the divine blessing, against those numerous temptations perpetually besetting their path, and acquire that influence which will induce them to listen to your advice in seasons of after difficulty.—An influence generated by kindness, strengthened by integrity, and which rises into veneration in proportion as they derive permanent advantage from it, and perceive its correspondence with the word of God.

This influence is of much greater consequence than is generally imagined. Without it every previous effort will probably be lost. For having been left to them-

selves before, they will then claim it as their right. Of this the family of Eli furnishes a striking example. "The sin of the young men was very great before the Lord : for men abhorred the offering of the Lord." He remonstrated, indeed, with them, "Why do ye such things? For I hear of your evil dealings, by all this people. Nay, my sons ; for it is no good report that I hear : ye make the Lord's people to transgress." But, "he restrained them not." He had lost his hold upon them. His influence had become weak and ineffective. Having risen to active life, coercive measures were, at their age, out of the question, and his influence being gone, they precipitated themselves and their family into ruin. The hold which parents early obtain upon the minds of their children will often operate in after life, when scarcely anything else will operate. I have known a youth who, at the age of eighteen, has frequently wept upon his pillow lest he should do anything to occasion them sorrow.

And nothing, perhaps, will more efficiently promote this influence than your own character and example. Let your principles and conduct illustrate your instructions. You must say to your sons, "Those things which you have both learned, and received, and heard, and seen in me, do : and the God of peace shall be with you." Adding, I have also a character to maintain in the world ; you must do nothing unworthy of it ; otherwise *I* shall suffer. Thus they will feel a double tie upon them. The one to maintain your's, the other to maintain their own character.

Unhappily, however, a vast proportion of parents, insensible of the obligations which devolve upon them, or more generally, reckless of the consequences both to themselves and to their children, instead of aiding them at a season when they most need it, leave them to think, and to act, just as their own wayward inclinations may dictate. The sabbath is desecrated ; dissolute companions are chosen ; the house of God is neglected ; infidelity is

imbibed ; and if they do not plunge into the vortex of crime, they, nevertheless, become a kind of incubus upon society, a burden to others, and a disgrace to themselves—mere locusts in the state.

Let each parent, then, seriously reflect upon his own responsibility to God ; and ascertain for himself, in what way, and by what means, he can, *as a parent*, most effectually promote the welfare of young men in his own family, and in his own immediate circle ; always remembering the solemn account which, in that capacity, he must one day give—that families are the elements of which society is composed, and that, consequently, as the parts are, so will the aggregate necessarily be.

In particular, let parents *take nothing for granted*.

Because you understand a thing, or perceive its propriety, do not infer that they, therefore, entertain the same views. The evils flowing from such conduct are incalculable. Silence, in such cases, will be construed into indifference, if not into approbation. The step between which,

and the inference that their conduct is merely a matter of opinion, is very short.

I know a family, containing several young men, who seldom frequent a place of worship on the sabbath. The mother remonstrates with the father because he does not insist upon their going : but his reply is, They know the time ; they know it is Sunday ; they know when I go ; I cannot be always telling them of it ; and there the matter rests. The error arises from assuming that a knowledge of time and place, on their part, is all required, without for a moment thinking of his own responsibility. The consequences, however, are but too obvious.

Nor is this a solitary instance. Such might be multiplied indefinitely. The same indifference is transmitted from generation to generation ; while the evils resulting from it increase in proportion to the increase of the numbers descending from the parent stock. Such conduct cannot, possibly, be right ; and finds no parallel but in such parents with referenc

to religion. At school, the lesson is *conned* over till it is learnt. In the daily occupations of life, and in manual labour, as well as in all mental exercises, the various operations are repeated till the object is accomplished. Even in nature nothing arrives at perfection at once. In each case the process is, perhaps, but a series of repetitions. The same method ought to be adopted with young men. There must be "line upon line, precept upon precept." Every means should be employed to impress their minds, to convince their understandings, and to awaken their consciences to a sense of the value and advantages of public ordinances ; and of the influence which their example will have upon others.

The same remarks may be extended to the necessity of performing all those duties, whether personal or relative, which devolve upon them. In no instance ought they to be left to themselves. Let parents reflect, that if mankind had been left by him who is the great Parent of all, then would all

have been "without Christ—strangers from the covenant of promise, having no hope, and without God in the world."

If, however, as most frequently happens, they should be removed from under the paternal roof for the purpose of learning some trade, or of following some profession, parents ought in the first place to consider their own pecuniary resources, whether they are such as can meet the demands that may probably be made upon them. For if not, it will occasion many anxieties to their own minds, be a source of great inconvenience to young men, if not of temptation, to extricate themselves by improper means.

Next, their abilities and inclinations should be consulted; otherwise they may neither excel in what they engage, nor find that remuneration from it, for their time and labour, which might reasonably be anticipated, and eventually acquire a distaste to it altogether; and, by consequence, leave them uninterested in almost everything, except in desultory habits.

That, however, which demands the most serious attention of parents is, the *person* with whom they place young men. If he be a man of pleasure, gay, and dissipated, or be inattentive to their moral and spiritual welfare, the probability is, they will imbibe his disposition, and imitate his pernicious example. It is presumptuous to place a young man on the edge of a precipice, and then to pray that he may not fall over it. If, therefore, you desire to contribute to the happiness of all such, let your chief care be to select those masters “who profess serious religion, who practise all moral virtues, and who keep good order, and good hours, in their family. The neglect of this concern has been the ruin of a thousand youths in our day ; and, notwithstanding the sensible mischief arising from this negligence, yet there is still too little care taken in a matter of so great importance.”

Nor, when thus removed from home, should you relax in your attentions and regard for their success. Let your daily

prayers be presented to the Father of mercies in their behalf. Let them see and feel at all times the kind and intense interest you take in promoting their happiness. Make frequent inquiries respecting their manner of spending the Lord's day, and their conduct generally, particularly as to the hours they keep in the evening. Obtain an introduction for them to some discreet, kind, and pious friend. Request him to watch over them, and to report occasionally their manner of proceeding. It is surprising how much good might be effected, by parents thus reciprocally aiding each other—making the interests of their young men, as it were, a common cause.

In the preceding chapter, on the particular claims of young men, their relative position in society has been urged as one of those claims. Let parents distinctly point it out, and remind them, that, through the length and breadth of the land, there is yet very much to be occupied. Excite in their minds noble, generous, and benevo-

lent feelings, so that their influence may be directed to worthy purposes, and to the cultivation of all the kindlier charities of life. Are they inexperienced? Supply them with all the information in your power. Where they are self-confident, correct it—inconsiderate, promote a habit of thinking. Where temptations surround them, cover them with the broad shield of your defence, lined with love. Where they require to be controlled in the choice of companions, exercise it. The gaming-house absolutely prohibit: for, “like the chambers of imagery,” it is full of “wicked abominations.” And where, though deserted by others, they require to be encouraged, do you, as parents, stimulate them. And facilitate their union with such associations as are formed more especially for their improvement, and to preserve them from evil.

Independent, however, of these, many parents, in the suburbs of the metropolis especially, and of other large towns, might form societies in their own family circles.

Suitable rules might be drawn up by the parents themselves, aided by their minister, specifying the time and place of meeting, the qualifications of members, and the purposes for which they assemble, guarding against anything which might seem to breathe a party spirit. Such meetings should, perhaps, be limited to two hours, be rendered as interesting as possible, be quite *definite* as to the objects, and be held alternately at each other's houses, if thought desirable ; and the whole be closed by the convening of the family for its evening worship. A select library should be formed for the use of the young men, and the respective families.

And, let parents universally bear in mind their immense importance in this particular sphere of benevolence. Of what avail are the forcible reasonings, the brilliant thoughts, the eloquent address, and the powerful appeals of ministers, if parents, by their language, and conduct, and example, counteract them during the week ? Christians may exert themselves ; ministers

may plead; the legislature may enact laws; but it devolves upon parents to second the efforts of each and of all; otherwise those efforts will, generally speaking, be paralysed; since God is the God of means, conveying thereby the blessings he has been pleased to promise.

4. *Employers.*

This term is very comprehensive, including all who engage the services of others, whatever may be the capacity in which they are placed: and, considering the age at which youth are generally placed out apprentice, or are articulated, an employer ought to regard himself as *stepping into the place of a parent*, and, therefore, as called in providence to second the efforts previously made by him; or if, unhappily, the youth should have been neglected by his parents, immediately to commence that course of instruction and discipline, which the particular circumstances may require. The rules of the family should be distinctly made known; and attention to them be, at once, enforced.

It will save much subsequent trouble ; the youth himself is at an age which is easily directed ; and the very change of place, as well as of family and pursuits, afford ample facilities. All is *new*, and, most probably, so far interesting. Let the employer, then, apply his forming hand to mould the mind of the youth to his own character, which, of course, is here supposed to have been previously modelled to the scriptures. Let his authority be exercised ; but, at the same time, be blended with the utmost tenderness. Moroseness forms no part of the christian character, and, certainly, should form none of an employer's.

It is a happy omen, when a youth, speaking confidentially of him, says, He *will be master* ; but then, he is like a father. He should unite both in himself. *Great* offences should be depicted to them in all the length and breadth of their enormity ; trifling ones, only just sketched. The eye should steadily, for the time, be fixed upon the *former* : but it should

barely glance at the *latter*. One of the most effective reproofs that can be administered by an employer to a young man, is, perhaps, an appeal to the confidence reposed in him. *You* know better—*you* have disappointed me: I thought that I could *trust* you. There are few minds but would instantly feel it like an electric shock; and few who would repeat the offence: for, in whatever motive it may originate, there are few minds so constituted as to allow themselves to indulge in a second breach of confidence.

The degree of information possessed by the understanding should, however, always be regarded as the measure of conscience, since it cannot condemn for the *non-performance* of anything unknown. Next, therefore, to instructing young men in the principles of the particular art or profession to which they are attached, the improvement of their minds is of paramount importance. The several branches of knowledge are intimately connected, and mutually throw a light upon each other.

Those which bear directly upon their's, and will enlarge their acquaintance with its principles and practice, should be the first. The knowledge of others must depend, in some measure, upon circumstances to be determined by the intelligent employer. At all events, general information should be supplied. It will induce habits of reflection, fill up the interstices between labour, provide them with intellectual recreations, prevent time hanging heavily upon their hands, prepare them for intercourse with society, and for the better discharge of those duties which, in active life, will afterwards devolve upon them. The expense will be trifling, since as much useful information may be obtained now for sixpence, as, a few years ago, could be obtained for as many shillings.

But, everything that is seditious and anti-christian should be proscribed, and the *test* of what they read should be, its tendency to inform the understanding, and to improve the heart. It is not so much

the *quantity*, but the *quality* of the mental aliment (if I may use that word) that is injurious. Still, the mind, like a bow, ought to be occasionally unbent. *Recreation* is necessary to promote the health, and to regulate the flow of the animal spirits, while it increases the energy and preserves the native elasticity of the mind ; but then it ought to be in perfect keeping with the character which man, as an intelligent and accountable being, sustains, as well as a member of that society whose welfare he is obliged, by every consideration, arising from a sense of duty and interest, to seek. Nothing, therefore, ought to be allowed as a recreation, that may, by any possibility, prove injurious to others ; that tends to desecrate the Lord's day ; that endangers their morals, or that squanders their money.

Let the disgusting scenes annually exhibited at Bartholomew and Greenwich fairs, as well as the various methods practised throughout the country each Lord's day, especially in the summer season,

professedly for recreation, be borne in mind, with all their appalling consequences, present and remote, and the caution becomes an imperative duty, enforced by the very strong consideration, that attention to it will effectually promote your own interest ; since he will serve his employer with the greatest fidelity, who fears his God the most. As, too, apprentices are at twenty, such will they probably be at thirty, and, therefore, through life. Nor, should the manner in which their leisure hours are spent be overlooked. The time fixed for being at home should also be punctually observed.

The *authority* of employers is great, and when accompanied with suitable instruction, and enforced by their example, their influence is commanding. *Their will, in everything proper, is law.* Without their " licence " an apprentice cannot, even legally, frequent prohibited places, and prohibited company ; nor " play at cards and dice, &c. &c." Such powers produce a fearful responsibility.

The Romans had their *lares*, which were supposed to preside over house-keeping, the servants in families, and domestic affairs. They were dressed in short succinct habits, to show their readiness to serve; and they held a sort of cornucopia in their hands, as a signal of hospitality and good housekeeping. They were sometimes represented with a dog at their feet, on account of its fidelity, and the service it does to a man in watching his house: and sacrifices were offered to them. Did the Romans teach their inmates by such symbols? and are masters in a *christian* land to have no symbol worthy of that superior name in their families? no altar erected for the Creator of all things in their house? no family worship? Every master is, to a certain extent, a pater-familias, and, when placed in that situation, it is virtually said to him by the great Lord of all—

“ I constitute thee my trustee, in reference to this part of mankind; as many as are collected and gathered into thy

family, and belong to it, whether naturally or by accession, they are thy charge, I intrust them to thee." Consequent upon which, it is said, "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

But, can any person, placed in such a situation, reply, without the grossest impiety, "I do owe, even upon account of a trust reposed in me, a care and concern about the outward man of the several individual persons of my family, but none at all about their souls; I am to take care that they have meat and drink, and all necessaries for their bodies; but, about their souls, I am to take no care?"

Yet such a sentiment is practically exhibited in the conduct of millions in this highly-favoured country. A thousand favours are hourly received, but the Benefactor himself is unnoticed and forgotten. It cannot, however, be persevered in with impunity; and were that threatening, recorded by the prophet Jeremiah, to be

executed now, "Pour out thy fury upon the families that call not on thy name,"—the desolation would be almost universal. Here and there only, even in the great metropolis, would the eye perceive a dwelling, like a solitary tent pitched by a spring in a desert. The sentence, be it remembered, is only respited; and the day will come when the fearful account will have to be made up. Delay it no longer. Let your maxim be, "As for me and my house, we will serve the Lord."

If you desire to promote your own interests, and discharge a debt which, as reasonable beings, you owe to the author of all your mercies; if you wish to employ one of the most powerful means of refining the spirits, and purifying them from the dross of earth, then daily converse, at the family altar, with the best, the purest, the most glorious and most vital of beings. For so will both you and yours derive that enlivening and purifying influence, which always elevates the mind, soothes its sorrows, dispels its

gloom, and supports it under the pressure of domestic calamities. "The voice of rejoicing and salvation will be in your tabernacles;" the divine blessing descend upon your earthly pursuits; your young men be preserved from the paths of the destroyer; and your families will become influential, and, therefore, important branches of the family of God.

The remarks hitherto made refer chiefly to those young men who *reside* in the family of the employer. But, in large establishments, whether public or private, there are many others employed, who are distinguished by their respective capacities, which it is unnecessary to enumerate; since *all*, who are professedly remunerated for their services, come under the denomination. Is nothing to be done for them? Do the claims of young men cease when their work is finished, and their wages are paid? Is the obligation of the employer *limited* by the *walls* of his house and premises?—that is to say, *because* they do not *reside* in his family, *therefore* his obli-

gation to seek their welfare ceases as soon as they pass his threshold ?

His responsibility in the eye of the law is, indeed, confined to acts done under his express direction, and is limited to cases within the scope of his employment ; but in the sight of God, it can never cease to be his duty, as far as lies in his power, to promote their mental improvement, to elevate the tone of their moral feelings, to defend them from their enemies, to cherish in them the kindlier charities of life, and to interest them in behalf of all that is praiseworthy. Since they are employed in his service, and are, therefore, so far placed under his care ; in proportion to the esteem in which these things are held by himself, will be the facilities afforded to them.

Nor are these facilities few. Young men enter your service voluntarily. The merchant, the manufacturer, the tradesman, and employer generally, might easily say, when satisfied as to their character and qualifications—I shall be happy to

employ you, provided you adhere to the rules of my establishment. These rules should, of course, originate in benevolence, and be drawn up with wisdom, forbidding only what is injurious, and commanding only what is beneficial to them.

Let this, or similar plans, be universally adopted, and the embezzlement of property, the committing of forgeries, and of other species of peculation, would gradually diminish, because the gaming-houses, in the metropolis particularly, would gradually be deserted. The torrent of dissipation, which now threatens to inundate the land, and which is but a confluence of depraved passions, would, gradually purifying itself, subside into the beautiful and fertilizing stream of benevolence, pouring its healing waters into the very channels which it now corrupts. Let the experiment be made, and the consequences cannot be doubtful. Let a noble emulation stimulate each to commence. Shall I say, that it will be placing out your capital of christian benevolence at cent. per cent.

interest? No: it will be infinitely more. For, "the Redemption of the soul is precious, and it ceaseth for ever." Nay, "What shall a man give in exchange for his soul?"

Let the reader turn to the evidence adduced in the preceding pages, and much more might be selected from accredited witnesses, on the desecration of the Lord's day; and, when he has seriously weighed it, let him say whether it is not the duty of all, and if of all, then of employers especially, to prevent its profanation. If the public worship of Almighty God is a duty which man owes to him; if a seventh portion of time is appointed to be devoted to the purposes of religion, and that seventh portion is the Lord's day; if its observance is invariably accompanied with and followed by advantages both temporal (of which there is abundant evidence were it necessary to adduce it) and spiritual to the community at large, as well as to individuals personally; then, let every employer both *expressly prohibit young men*

from working on that day, and also insist upon their regularly attending a place of worship ; always remembering that, not only example, but *influence* also, is a talent to be accounted for at the great day of retribution.

And, to facilitate this, I would earnestly intreat him, where wages are paid weekly, to make a point of paying them *on the Friday evening*, instead of late on Saturday night. That it is practicable I know ; and that it is highly beneficial I also know, having received thanks for introducing it, though in a limited sphere. It will be of immense advantage to them both in a pecuniary and moral point of view. Instead of spending their earnings at a “gin-temple” or in an alehouse, as they now too frequently do, their employer will have a strong hold upon them, for they must be at their work the very *next morning* after their wages are paid. Then, again, the articles required will be purchased in the morning, instead of very late on Saturday night, or, as too frequently happens,

on the Sunday morning. They will not be liable to the demands made upon their wages in the *price* of the articles which they *must* then purchase, or go without. And employers, by so doing, will practically set before them their own views of the importance of *preparing* for the sacred and peaceful hours of the sabbath ; a feeling now but too rarely known.

There is also another point which I would earnestly press upon the attention of employers. I mention *them* more particularly because they, of all others, have the most favourable opportunity of urging the propriety, and, indeed, importance of such institutions.

In June, 1833, I established a Poor Man's Friendly Society, which I have conducted, gratuitously of course, at my own house. The society is, therefore, at no expense, except a trifling one for books when required. The consequence is, the monthly payments are but small. In June, of the present year, when the accounts were made up, the number of members

amounted to four hundred and one ; about three-fourths of whom are under thirty years of age ; and, though the expenditure, during the last year, amounted to 142*l.* 4*s.*, the society's funds, or the balance in favour of the society, amounted to 544*l.* 18*s.* 7½*d.*

Now, independent of the benefit received by members during sickness, and accidents, &c., I write advisedly when I state, that not one shilling of that sum would have been deposited in any savings' bank ; and, if it had, the members, by having a control over what they pay into such a bank, would have provided for the *present* by forgetting the future.

Permit me, then, respectfully but earnestly, to solicit the attention of employers to such societies. If the plan be good, the working of it will require, comparatively, but little time and labour ; and if the money paid in by members be *perfectly secured*, according to 10 George IV. c. 56, the labourer, the mechanic, and all those who are dependent upon their weekly

earnings, will be preserved from a mass of suffering, bodily and mental, which it will not be easy to specify. Encourage young men, therefore, to join such as are founded upon just and equitable principles, because upon accurate calculations. They will thus provide for themselves in seasons of affliction and distress, prevent, in many instances, the necessity of pawning their things, cherish a feeling of independence with respect to parish allowance, and liberate them from anxiety as to what they, and their rising families, *shall do*, when they themselves shall be laid upon a bed of sickness.

Let employers, therefore, reflect upon the important station which they occupy in society, upon the influence which that station happily gives them, and then exert it, for the honour of God, for the extension of the Redeemer's kingdom, and for the welfare of young men, both in this world and also in that which is to come; remembering that "they also have a *master* in heaven."

5. *The public at Large.*

At the close of the first section in this chapter, the influence of the female sex, upon our own, has been hinted at; and now we are investigating the duties of the public at large, it is highly gratifying, in turning the eye to the throne of these realms, to find one elevated to it, whose *age* corresponds with the purport of this essay. *Long* may her Majesty be seated upon it, and her reign be happy and prosperous! May *He*, who sits upon the throne of the universe, *preside* in all her councils, and direct all her deliberations; making them a blessing to the *nation*, and a blessing to the *world*—making herself a “nursing mother to the church of God,” and the piety of her court equal to the piety of her proclamation: in which is expressed a “resolution to discountenance and punish all manner of vice, profaneness, and immorality, in all persons, of whatsoever degree or quality, within this our realm.”—A requisition and command to “all our loving subjects,”—“and every

of them, decently and reverently to attend the worship of God on every Lord's day."

"The effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's day, or other dissolute, immoral, or disorderly practices; and that they (the respective officers beforementioned) take care also effectually to suppress all public gaming-houses and places, and other lewd and disorderly houses."

Happy omen! Instead of dwelling on the barbarity of the incensed Tamyris, and the voluptuous Cleopatra; instead of admiring the heroism of Boadicea, the learning of Elizabeth, "the good Queen Anne," or the gradations of Catherine the first of Russia, may the eye and the heart of the christian historian rest, with peculiar delight, at some remote period, on the accomplished, and far famed, and, above all, the pious Victoria, as the mother of her people. Let all unite to accomplish her

royal wishes, and the nation shall continue a terror to her enemies, and the admiration of the world.

The Legislature.

Between theory and practice there is, indeed, an immense difference. What appears to a contracted view perfectly easy, may, to a more extended view, assume the aspect of, and be in reality, an extreme difficulty; but "all mankind will agree that government should be reposed in such persons, in whom those qualities are most likely to be found, the perfection of which is among the attributes of him who is emphatically styled the Supreme Being; the three grand requisites, I mean, of wisdom, goodness, and of power; wisdom, to discern the real interest of the community; goodness, to endeavour always to pursue that real interest; and strength, or power, to carry this knowledge and intention into action."*

If, then, to pursue the real interests of the community be the intention, as well

* Blackstone's Commentaries, vol. i. p. 50.

as the requisite, of every well-constituted frame of government, the obligation to carry that intention into action must increase in proportion to the numbers interested. When, therefore, the numbers between the ages of fifteen and thirty, distributed through the country, the increase of crime among them, the peculiar and influential station which they occupy, the aspect of the times, and their intellectual and moral state, at the present moment, are all taken into the account, the claims of young men upon the legislature will appear of paramount importance : since, in seeking *their* interest, they seek the interests of all. It is emphatically, as previously remarked, a national question. Nor can the results be doubtful. The consequences to the states of Greece, and to the empire of Rome, are well known.

In the exercise, then, of those immense powers with which the British legislature is necessarily invested, let them examine the distinct bearing of every measure upon the political and civil, the social, mental,

and moral welfare of young men. Let what is deficient in our existing laws be supplied ; what is obsolete, or unsuitable to the present state of society, be pruned away ; and what is mistaken be corrected. Let them cut off, as far as possible, the *sources of juvenile delinquency*, extend such powers to the *executive*, and make such local arrangements as, in their united wisdom, shall facilitate the attainment of an object worthy of the greatest sacrifices, and the most persevering efforts of a great nation. Let them banish those whose efforts are directed to decoy youth from the paths of religion and virtue, by inflicting signal punishment upon all panders and procuresses, and holding them up to view as animated pests to society. Let them endeavour to suppress *vice* in all its forms ; make a resolute stand against *all gaming* houses, whatever class they may belong to ; and facilitate the *discovery*, in order to the breaking up, of *houses of ill fame*. Since all these are indubitably injurious to society, are destructive to

morals, and are as derogatory to the nation, as they are opposed to the word of God.

African slavery has been abolished, let the slavery arising from *ignorance* be abolished too, by the legislature's proposing and adopting a system of education which, while it secures the daily reading of the scriptures, shall, at the same time, be so framed as not to interfere with the personal prejudices, or the conscientious views, of any admitting Christianity to be divine, and, therefore, obligatory ; or, as St. Paul states it, of all "holding the head. And could the system be made to embrace *further instruction*, three or four evenings in the week, to those who, at an early age, are obliged, because of the penury of their parents, to assist in maintaining the family, it would be a desideratum : since it would embrace the very age when their characters are usually beginning to be formed. Such a system would, apart from the personal and relative advantages derived, be found, eventually at least, an immense saving to the country.

For " while such large sums are spent in the payment of the poor rates, in supporting the workhouses, in passing beggars to their parishes, in maintaining a numerous police, in building and repairing gaols, in keeping some prisoners at the hulks, and in transporting others to New South Wales, the sums voted for education would so much lessen these expenses as to form one of the most economical, as well as one of the most beneficent, items of the public expenditure.* Every 100*l.* so spent, would probably save the country 1000*l.*; and while the greater expenditure only restrains their profligacy, or relieves their destitution, the lesser would, in many instances, preserve from both."†

* The expense incurred by the country in maintaining convicts at home and abroad, in the seven years, 1825—31, (exclusive of the cost of conviction, of maintenance in gaol and of the voyage,) was 1,390,701*l.* The cost of seven police offices, during the same period, was 186,253*l.* See Parliamentary Returns, prefixed to evidence before the Committee on Drunkenness.

† Hon. and Rev. B. Noel's Letter on the State of the Metropolis.

Mechanics' Institutes, when well conducted, are admirable institutions; but, were they in sufficient numbers, they do not meet the case. They are better adapted to the next stage of youth.—“Every channel, therefore, to useful information ought to be opened, every suitable reward proposed, and every honourable incitement held out, which may stimulate our ingenuous youth to improve, to the utmost of their power, the faculties with which Providence has blessed them, in order that the seeds of instruction may produce the most copious harvest of virtue, and their conscientious and able discharge of all the duties of life, may contribute equally to the happiness of themselves and their friends, and to the general prosperity and true glory of their country.”*

There are, besides, several points inseparably connected with the claims of young men, which require the special attention of the legislature. The *first* is,

* Kett's Elements, vol. ii. pp. 457, 458.

to provide accommodation for the public worship of God. Invaluable as are the labours of the London City Mission, of the Christian Instruction Society, of the Church Pastoral Aid Society, &c. &c. ; yet it has been ascertained that, in London alone—and the same remark applies, allowing for the difference in the population, to all the populous districts in the country—in London alone, after deducting 637,358 persons as probably absent in consequence of age, affliction, and other causes, *no less than 640,000 persons have no accommodation for the public worship of Almighty God*, were they so disposed. The excellent Flavel remarks, in his exposition of the Fifth Commandment, quest. 66, 2,* that “ it is the duty of political fathers, or magistrates, to rule and govern the people over whom God hath set them, with piety ; 2 Sam. xxiii. 3. He that ruleth over men must be just, ruling in the fear of God. Carefully providing for their souls in every place of their domi-

* Works, octavo edit. vol. vi. p. 238.

nion ; 2 Chron. xvii. 9." Surely, then, if the soul of man be immortal, if public worship be of divine appointment, and if " Faith cometh by hearing," every Christian will admit, that in such a state of things, the very first effort of the legislature should be directed to the providing of *places* for the people to worship in.

The next point is one which, if possible, should also be immediately put a stop to. It is the practice of *tippling* on the Sunday. In no instance, should any place, under any circumstances, be allowed to be open for *the purpose on any part of that day*. The evils arising from the practice to young men have, in part, been already pointed out ; and I am persuaded that, apart from every other consideration, if the public were at all aware of the amount of crime originated upon such occasions, the floors of both Houses would very soon be covered with petitions against it. Prior to the opening of the " Tom and Jerry shops," publicans were obliged to produce a certificate signed by several respectable

householders, or the magistrates would "not grant a licence." Doubtless there may have been inconveniences attending such a practice; but it operated as a *check*. And I remember two instances in particular wherein Sunday tippling was effectually stopped by the householders refusing to sign the certificate upon any other consideration. At present there is no *efficient* check; inasmuch as, not to mention more weighty reasons, some of which are invidious enough to the magistracy,—the magistrate, in rural districts more particularly, lives, perhaps, at a considerable distance. Till, however, the practice is abolished, the hope of improving the lower classes is very slight in the estimation of all *practical* men. From other evidence I extract the following testimony of Thomas Bates, the unfortunate culprit mentioned before.

"I myself think, and must so believe, that the worst thing that ever was done was this—to grant the license for the Tom and Jerry shops. Why so? I will

soon tell you, on this manner which I have seen and heard. Of all the men I have seen come in this prison, most of them confess and say this is what brought them here. This is my case, you see. I went to this beer-shop with bad company many times, till I soon was as bad as the rest. I cared for nothing and nobody. I was enticed by bad men at first, and so I kept on, and that has brought me to the gallows. This is Tom and Jerry works. If not by other means, I hope God will stop them before long. I hope the king will stop them. Very likely they bring in a great deal of license money; but where does it come from? Why, all bad men go and get drunk, while their poor wives and children are at home half-starved and covered with rags; and if the poor wife goes to fetch her husband home, she generally gets blows or kicks, or is sworn at. This I have seen myself. Now you don't see many men go to these Tom and Jerry shops that are respected. No, because they know that there is nothing

but roughness going on, and all that is bad in wickedness, &c." These were his words. The words of a young man aged *twenty-three*, who, be it remembered, suffered the severest penalty of the law in March last. Every word of which, though unknown to him, my own observation corroborates. Let the legislature, therefore, apply themselves to the removal of the causes, and the effects will, of course, cease.

As intimately connected with, and indeed it forms a part of the preceding, I would distinctly add, let the desecration of the Lord's day be prevented as much as possible. Being an admirer of rail-roads, it is with sincere regret I find the carriages will be allowed to run on that day. I am not a shareholder, but it will reduce the profits to shareholders, while it is allowed to continue, about one-eighth. Besides, the evils consequent upon the practice will, I am persuaded, be incalculable. To say nothing of those who will thus necessarily be employed, directly and

indirectly, it cannot be justified. The *necessity* of travelling on the Sunday, *now* frequently urged, will be removed by the *rapidity* with which they will *then* travel. Persons, therefore, even from a considerable distance, may get up to town time enough to transact their business at the usual hours on Monday. And its pernicious influence along the entire line cannot be estimated. The *novelty* of the mode of travelling will awaken the curiosity of multitudes, especially of the young ; and the *rapidity* of the motion will perpetuate that curiosity, so that from all those villages and towns where the line of road touches, or approximates, there will be " a regular turn out," not to say anything of the two extreme points, desecrating that sacred day in a thousand ways. Let the legislature, therefore, prohibit it, and in its wisdom correct everything which shall be found injurious to morals. Then our constitution, even now the glory of the nation and the admiration of the world, will present to the eye of even a superficial

observer, without—a beautifully chaste design, surmounted by the wise, and good, and great of all ages, and of all countries—within—a temple of sanctity, ornamented with all the fruits of virtue, and the whole dedicated to youth.

Magistrates and Municipal Authorities.

At no period of our history, perhaps, has our magistracy been filled with persons whose wealth, and talents, whose influence and local information, in their respective jurisdictions, have surpassed those who now fill it. A variety of causes, however, have, it must be admitted, in very many instances, impeded their efficiency. With the increase of population there has been an increase of crime, which together have so multiplied the duties of their office, as to render it exceedingly onerous to them. Many of them, too, aware of the contaminating influence of our prisons to the young, have, from sheer benevolence to their welfare, recommended the prosecutor

to drop proceedings, and the accused have thus escaped with being merely reprimanded. But the impression made at the time has been soon effaced, and having "got off so well" the first time, it makes them only more artful for the future.

Still, with every allowance, it is to be feared, many have allowed themselves to be "put into the commission," whose ideas of their official responsibility have been exceedingly faint; and, with those ideas, their example has corresponded. But, if the civil magistrate be "the minister of God for good"—"is sent by Him for the punishment of evil-doers"—"is to make diligent inquisition"—and is "to deliver the poor and needy out of the hand of the wicked"—*—then, what the minister of Christ is in the sanctuary, *that* is the civil magistrate in society.—A representative on earth of him who appointed the office, *his* government ought to resemble the *divine*.

* Rom. xiii. 4; 1 Pet. ii. 13; Deut. xix. 18; Ps. lxxxii. 4.

Let magistrates, then, by their integrity, benevolence, impartiality, and example, promote the welfare of young men ;— “ always remembering that strict and solemn account which they must one day give.” Invested with the authority of the laws, let each ask himself, in what manner can *I*, as a magistrate, most effectually promote the interests of those residing within my jurisdiction ? His opportunities are manifold, and his means are abundant. Let him enforce the laws which forbid the *violation* of the Lord’s day, profane swearing, drunkenness, prostitution, and disorderly behaviour. Let him regulate and preserve, as far as circumstances permit, decency in public-houses, beer shops, and places where spirituous liquors are retailed. Let him explore and purify the haunts of the dishonest, the abandoned, and the mischievous. Let him suppress youthful fraud and depredation, promote their prison discipline, and punish early mendicity. Let him correct the idle, and encourage the industrious ; and, in a word, let him,

as a magistrate, extend his influence by all those methods which his wisdom may suggest, and his benevolence may inspire, to the population around him ; and, forming, as they do, so large a proportion of it, he will materially benefit young men.

The same remarks are, in some measure, applicable to our municipal authorities. Let each cultivate the desire of benefitting them, and the sphere in which he moves will present him with an ample field of labour. And thus may *both* be the means of conveying unnumbered blessings down to remote posterity.

Members of the Legal Profession.

To gentlemen whose profession is the law, it might seem like temerity in the writer to offer any observations, were he not justified by their own exertions as embodied in the several reports connected with this subject, written either by themselves, or published under their immediate inspection. Besides, the claims of young men being a national question, their advice and support, and, more than all, the

evidence which they can adduce from their own experience and practice, are, therefore, essential to an enlightened and comprehensive view of it. Intimately acquainted too, as they are, with both the common and statute law, *none* are better qualified to class the various causes of juvenile delinquency, to suggest plans for counteracting them, or to step forward and urge their adoption with all that eloquence for which the bar is so justly celebrated.

Nor can there, perhaps, be a greater treat than to listen to that Judge, whose age and experience, whose extensive acquaintance with human nature, and professional knowledge of the laws, and whose piety and character, add weight to every sentence he utters, when, entering the court, he suggests to the grand jury those improvements which may be introduced, or lays down those rules by attending to which so many may be benefitted. Let him, then, when addressing the "prisoner at the bar," bear in mind those young

men before and around him, and, with those solemn and affecting addresses which he occasionally delivers, mingle his pious remarks and his legal advice. His influence will thus be spread over an immense area, and, uniting the parental with the judicial capacity, its salutary consequences to posterity will never be fully developed till——

“ The last great day is come.”

Occupying, then, such an elevated position in society, their religious principles, and their influence upon their own character, are of far greater consequence than many suppose; not merely as it exhibits a luminous example, but as it is the practical testimony of a *layman*—of a front-rank man in society; a fact which puzzles those infidel sciolists who can never give credit to “ parsons” for anything else than selfish motives; a desire to uphold religion, simply because they gain, or are supposed to gain, by it. But when they meet with a well-educated superior-minded

layman, who, standing forth, exhibits its holy and benevolent influence in his life, and defends it with his pen; then, like the familiar spirits of the prophet, they can only "peep and mutter.

If, therefore, Christianity be true, and its universal diffusion among our population is inseparably connected with its moral and spiritual welfare; if the tendency of education is to elevate the human character, let "the luminaries of the law" shed their light upon, as they will add a lustre to, the most effective means by which both the one and the other may be promoted. Let them, by their writings, and by all those means, known chiefly to themselves, which they possess, pour their intellectual and moral wealth into the treasury opened in behalf of young men.

Members of the Medical Profession.

Their learning, talents, and skill, rank very high in public estimation. Intimately acquainted with nature, and with all those

"Ills which flesh is heir to,"

it is much to be regretted that any of the members of *such a profession* should have been suspected as being tinctured with irreligion, if not with infidelity, admitting, indeed, the *natural* government of the Deity, but slighting his *moral*, as if the *two* were incompatible, or that the *former* did not imply the *latter*. Whether this allegation be perfectly correct, I presume not to say : there are, however, very many illustrious exceptions, and perhaps they could perform no greater, or more valuable services to those young men who are about to commence, or who actually are, walking the hospitals, than, if true, to trace its causes, and, at the same time, to prescribe its remedy. The three great kingdoms in nature, the animal, vegetable, and mineral, will afford them many powerful arguments, and supply them with many beautiful illustrations. Their claims are urgent, and the following statement shows that the field of labour is sufficiently ample.

“ Allow me to say, that the apparent

spiritual destitution of about 6,000 of these poor youths," students, "inhabiting a quarter of Paris called the *Quartier Latin*, appears to be frightful. No man seems to care for their soul. But what still more surprises and grieves me is, that no one seems to care about the souls even of the British *medical* students also inhabiting that quarter. They amount, I hear it constantly said, to about 600 in number." Still, these are but a comparatively small part of their capabilities. The sphere in which they professionally move is that of affliction, and of sorrow—seasons which call forth the deepest sympathies of our nature, and in which the heart, if ever, is susceptible of serious impressions. How dearly cherished, how carefully remembered, and how inestimably prized, are the observations then made by that medical friend who unites the skill of a professional man with the tenderness and instruction of a minister. It is the fragrance and elegance of the myrtle, united to the beauty of the rose, entwined with the jessamine.

If a physician be called in to prescribe for a young man, whose previous habits are hurrying him on to a premature dissolution, for him, indeed, his prescription may be too late ; still, if in the same chamber there be but one youthful companion, it affords him an opportunity of delivering “ a *clinical lecture*,” which, in a moral point of view, may, perhaps, prove the most important lecture he ever delivered. Or, suppose that only his usual medical attendant be called in, yet even *his* efforts may be directed to the “ *inoculating*”—if that term be now allowable, of those young men, who are present and in health, with the penitent sentiments and desires of him who is drawing near his end. Remarks falling from the lips of such gentlemen may be listened to, when those of all others, though upon the very same topics, are unwelcome, and would, gladly perhaps, be dispensed with : and, indeed, considering the nature and objects of the profession, the elegant attainments, and almost universal learning of many of

its members, the families into which they are invited, or with which they associate, it is impossible to limit the sphere of their usefulness, and consequently the claims of young men upon them. The two are correlative; and both are found in every walk of life.

From the higher descend to the lower classes. How many favours is it in their power to—nay, actually do they—confer upon them. Imitating *Him* who, while on earth, was the great “Physician,” they perform for them, under the divine blessing, by *means*, what he effected for them by his *power*. And though, like him, they cannot say, “Young man, arise, and deliver him to his mother;” * they can, by their writings or skill, by their advice or influence, and especially by their example, administer, in a thousand ways, to the welfare, bodily and mental, of young men.

Officers in the Army and Navy.

The dangers incident to a soldier’s and sailor’s life have become proverbial. In

* Luke vii. 14, 15.

the time of war they are, of course, increased ; but even in the time of peace, they are not less real. Generally young, whether they purchase a commission, or, as in the navy, are promoted, their profession naturally stimulates their ardent minds, and, acquainted with the illustrious deeds of their predecessors, they thirst to share in their honours, and to be surrounded with the halo of their glory. In the time of peace, however, their dangers partake rather of the *moral* than of the natural character. Bold, generous, brave, and thoughtless, they have enemies to combat, with whom they are, perhaps, but little acquainted. Lofty-minded, and obliged to associate with others of a similar feeling, the chances are, they become gay and dissipated, especially if they are drafted off, or are ordered to a distant station : and, as infidelity and irreligion flourish chiefly in such scenes, they are in danger of imbibing their principles, and of being bantered, or ridiculed, till they lose every sense of religion : as if the hero

and the saint were incompatible ; or the most consummate bravery, with christian meekness.

The lower classes, generally about the same age, enlist, or enter on board ship ; and these frequently carry their vices with them, which, by mingling with others, rapidly increase. The discipline of both the army and navy has unquestionably improved, and each is placed under the command of superior officers. But have they no further claims ? Are there no vices to be suppressed among them ? no virtues to be cultivated ? no means to be employed for their instruction ? Has each young soldier or sailor a copy of the scriptures ? Even the despotic and imperious Xerxes, upon reviewing his forces, burst into tears when he reflected, that ; a hundred years hence, not one of so many thousands would be alive ; and shall British officers be totally indifferent to the spiritual interests of those placed under their authority ? Is there no responsibility attached to their station ?

In what manner, and by what means, they may satisfy the claims of their young men, consistently with the authority it is necessary to maintain, they themselves are the most proper persons to determine. But, let each seriously and conscientiously inquire, cannot I do something for *these brave young fellows of mine*, so as to elevate the tone of their moral feelings, inform their understandings, possess them with a sense of their responsibility to God, contribute to their happiness and respectability here, and assist them in preparing for an eternal world? who can doubt it? If they are exposed to scenes of dissipation and temptations, *shield* them. If to infidelity and ungodliness, *fortify* their minds. If they are liable to become the butt of ridicule, encourage them to make a *resolute stand* at once, and to evince, upon all occasions, a tender regard for the sabbath. Because no reason can be assigned why a young man, who is a soldier or a sailor, should be less informed, or less attended to than others.

And might I be permitted, I would suggest to all masters of vessels, when in port especially, the propriety of keeping up "the good old custom" of hoisting their nautical emblems of the Sunday—those not to be mistaken signals of *their* remembering the day. To say that it relieves the eye is little, it refreshes the heart. It awakens many pleasing reflections, and forms many associations—besides connecting their past dangers, while "plowing the deep," and a thousand other incidents—with their present safety. It is a *public* recognition of *their views* of that sacred day; and the mental prayer, moreover, of many a landsman, on seeing those signals, ascends up before him, "who holds the waters in the hollow of his hand," that their future voyages may be prosperous, and "all hands on board" may be returned again to their native country and families in safety. This thought is suggested by a contrast which I myself have witnessed. While on the south-west coast some three years ago, I

saw scarcely a vessel in the port which did not observe the custom : but, within a certain “bar” on the coast of Sussex, I saw, last autumn, several vessels,—“coasters” too—which “made no sign.”

Tutors and Preceptors.

The studies of those placed under their care must, of course, depend, partly upon the parents, but chiefly upon the abilities and destination of the youth themselves. If, however, the design of education is to fit them for active life, then is the responsibility of all entrusted with it immensely great, and a due sense of it will induce them anxiously to examine, again and again, how they may conduct it most efficiently? Each will practically say, Here is a youth, or a young man, placed under my care; I am to qualify him for the sphere in which he is intended to move, and to instruct him in reference both to this world and to the next. *What he will be*, when arrived at years of maturity, depends, in some measure, under the Divine blessing, upon what I form him to now.

Had this been attended to, many of our young men of rank and fortune would doubtless be very different to what they are. And the same remark applies to many in the middle and lower walks of life. Let, then, the true intention of education, and what is included in that term, be kept steadily in view. Let them instil those principles which shall guide the future actions of the youth themselves, enable them to estimate the character of the actions of others, and bear a distinct reference to an eternal world. Let them form them to habits of industry and reflection; *to take nothing upon trust*, or merely because it is affirmed; guard them against desultory reading; and cultivate those feelings of kindness and benevolence which shall render them a blessing to all.

In the course of lectures which they may deliver, how many reflections might be made that would prove valuable to them through life! How many noble sentiments might be inculcated! how many

characters might be sketched, and exhibited in the best light ! how many useful hints, upon almost every topic, might be given ! and, as the scriptures are the standard of moral excellence, as well as the guide of our faith, and the unerring rule of our practice, they should be daily read, in the originals, if understood, and, if not, in our generally correct translation.

It has frequently been objected that, according to the present system of classical education, the minds of youth are rendered familiar with the vices attributed by the writers to their deities. But, it deserves attention, whether *their* portrait should not be adduced, as furnishing indubitable evidence of the *necessity* of a divine revelation ; as illustrating the degraded ideas which the greatest writers of antiquity had formed of Deity ; and as proving what their morals must have been, since their standard was so low, and that the streams can never rise higher than the fountain. Let *their* descriptions be compared

with that of the sacred writers, and the deformity of the one will more clearly appear by contrasting it with the surpassing beauty and correctness of the other.

Without, however, mootng so delicate a question, it is certain that the standard of education *ought not to be lowered* ; and that every one, to whom the instructing and guiding of youth are intrusted, occupies a station in society, which has ever been looked upon as one of the most interesting and important ; and, therefore, as one, which of all others, perhaps, requires the most liberal attainments, the most enlightened views, the most benevolent heart, the most disinterested motives, and a manly, but ardent and enlightened piety. His patience is, indeed, largely drawn upon, and, like the husbandman, he has to wait long for the fruits of his labour ; but, he has one, perhaps, under his care, who will amply compensate him for all his toils, inasmuch as that one may contribute to the happiness of thousands. The pre-

ceptor of a Howard, or of a Martyn, ranks infinitely higher, in my estimation, than the preceptor of an Alexander.

“ Every physician of generous principles, as Plutarch expresses it, would have an uncommon ambition to cure an eye intended to watch over many persons, and to convey the sense of seeing to numbers ; and a musical instrument maker would, with uncommon pleasure, exert his skill in perfecting a harp, if he knew that it was to be employed by the hands of Amphion, and by the force of its music, to draw stones together for building the walls of Thebes.” Tutors and preceptors, in our colleges, and schools, and academies, are makers of harps for building the fabric of society, and for laying the foundations of the walls of Zion.

Conductors of the Press.

At no period of our literary history were there either so many facilities afforded to the diffusion of general knowledge ; or was the press itself conducted with greater ability than it is at the present time. As

the means of conveying information to all classes of the community upon every subject, within the range of the human intellect, so easily, so rapidly, and so universally, we cannot evince, more appropriately, the deep sense we entertain of our obligations to *Him* who excited the artist powers of those who first invented, and subsequently improved it, than by employing it in *his* service.* Then alone is it used in character when it teems with generous sentiments, advocates the cause of religion, stimulates every virtuous

* " It is a striking circumstance that the high-minded inventors of this great art tried, at the very outset, so bold a flight as the printing of an entire Bible, and executed it with astonishing success. It was Minerva leaping upon earth in her divine strength and radiant armour, ready, at the moment of nativity, to subdue and destroy her enemies. The Mazarin Bible (the first book, properly so called, now extant, and which appeared about 1455) is printed, some copies on vellum, some on paper of choice quality, with strong black, and tolerably handsome characters, but with some want of uniformity, which has led, perhaps unreasonably, to a doubt whether they were cast in a

feeling, frowns upon vice, endeavours to diffuse patriotism among all classes, and lifts its all-powerful voice in behalf of humanity. Its capabilities cannot, however, be enumerated. It is an engine of immense powers, which may be worked, with infinite advantage, for the welfare, not of the British empire merely, but of the world at large. And every well-wisher of his species cannot but regret, that it should ever be desecrated by employing it for any other purpose; while, on the contrary, it reflects an honour upon, as it will be eminently consoling to, those who conduct it, when, reviewing their labours, they can adopt the language of the great apostle to the Gentiles and say,—“ *We have corrupted no man.*”

matrix. He may see in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven.”—*Hallam's Introduction to the Literature of Europe*, chap. iii.

If the statements previously made in this essay, in reference to young men, be correct, then, let the conductors of the press, in addition to what they have already accomplished, exert their universally diffused influence in their behalf. Let them plead their cause. Let the errors into which any may have fallen respecting them be corrected. Let their pages be enriched, from those various sources which they have at their command, with that information, in the shape of argument, or illustration, or incident, which may instruct, and interest, and stimulate them. Let them bring the subject home to the best feelings of all. And let their united efforts be directed to young men, so as to render them worthy successors in every department. And to conclude—

Let our *Nobility and Gentry*, whose dignity, wealth, and talents, and therefore, whose value and importance, in every sense of those terms, entitle them to all possible deference, bear in mind the influence

which attaches itself to their exalted station; the capabilities which they possess; the mighty force with which their example operates on the public mind; and their consequent responsibility to the *Author* of all their bounties. Let them impress upon the minds of their *illustrious sons* the importance of maintaining, with their superiority in rank and fortune, a superiority in intellectual attainments; and of cultivating a high, but *well-toned*, religious feeling. Let them excite in their understandings an utter aversion to the apeing of a "coachee," the *manners and dress* of a post-boy, the "slang" of the "fancy," and to avoid entering "Crockford's," either to *sup* or to play, as they would to entering a jungle where a full-grown tiger lurks.

But, on the contrary, let them often call to their recollection the *subject* upon which my Lord Chesterfield, in his twenty-fourth letter, required the thoughts of his son—

"Non sibi, sed toti genitum se credere mundo."

Believe yourself born, not for yourself, but for the whole world : so will their families continue to shine, as stars of the first and second magnitudes, in our national hemisphere, adding to the splendour of the scene. And let them also inquire, in what manner, by means of their stewards, their tenants, their bailiffs, and their menials, they can best promote the welfare of those young men who are growing up beneath their shade ?

The subject itself is, confessedly, one of infinite importance, whether considered in a statistical, a political, a civil, a domestic, a moral, an intellectual, or in a religious point of view ; and, happily, is one which involves no party question. It deeply concerns " The Great Metropolis ;" it deeply concerns our large towns : it deeply concerns our villages and hamlets. Its *objects* are to be met with in our mansions, and in our mud-wall cottages upon our heaths ; and in every *circle*, from the court to the lodging-house by the road-side. It embraces the *flower* of the British empire.

Peter the Hermit, near the close of the tenth century; roused all Europe in favour of a crusade. I would do the same :— with this difference ;—*his* was accompanied with, and followed by, the extinction of families, the miseries of poverty, the horrors of famine, the sighs of widows, the groans of the dying, the tears of orphans ; and along the whole line of his march the track of human blood was distinctly to be seen, with every species of natural and moral evil ; so much so, that Hungary and Turcomania became, for the time, the common-sewer, if not the cess-pool, of one quarter of the globe.

My crusade is in behalf of the intelligence, of the virtue, of the religion, of the happiness, present and future, of young men ; and, therefore, in behalf of all that is praiseworthy, and dear, and valuable to your families, to the church, and to the world ; since it is, Britons, in behalf of *your sons*.

Let *all*, then, whether rich or poor, learned or unlearned, unite in it as in a common

cause. Then will it no longer be circulated in our periodicals that, while Belgium has *twelve*, and France has *fourteen*, England has *twenty-nine* per cent. of *criminals* between the ages of *sixteen and twenty-one*.

THE END. •

LONDON:

PRINTED BY IBOTSON AND PALMER, SAVOY STREET.

